

DOMESTIC MISSIONS

OF

The Protestant Episcopal Church.

OCTOBER, 1867.

COMMUNICATIONS.

ANOTHER LETTER FROM BISHOP TUTTLE.

HELENA, MONTANA TERRITORY, August 14th, 1867.

MY DEAR DOCTOR: They tell me that I am 3,200 miles distant from you, and between 5,000 and 6,000 feet above you. Please to look up to us now in all humility, ye dwellers upon the sea, if never ye did before.

I wrote to you from Great Salt Lake City, under date of July 9th. I remained there for nearly a week after that. On the 10th I rode out to the Hot Sulphur Springs, about three miles distant from the city. Out from a yawning hole under over-hanging rocks at the foot of a mountain, bubbles a fountain of water, bright, clear, and of continuous flow. The nose tells you it is sulphur water; the eye tells you that it precipitates in its flow some strange vividly green mineral substance; the touch tells you that it is altogether too hot for you to bear your hands in. About half-way from the Mormon city to the "Hot Springs," are the "Warm Springs." At the latter place bathing houses are provided. I am told that in these and other mineral springs of Utah, are medicinal qualities of peculiar excellence that will one day make Salt Lake City a noted resort for invalids.

On Saturday evening, the 13th, Rev. Messrs. Foote and Haskins reading service in Independence Hall, Mr. Foote baptized four women. On Sunday morning, the Rev. Messrs. Foote, Goddard, Pope and Haskins reading service, I confirmed two men and nine women, and at the administration of the Holy Eucharist, immediately subsequent, sixteen communicants were present. In the afternoon I went with Mr. Haskins to Camp Douglas, two or three miles from the city, and preached there. Camp Douglas is a military post of the United States Army, and entitled to a chaplain. While the chaplaincy is vacant Messrs. Foote and Haskins are taking charge of it by holding regular Sunday afternoon services, and regular sessions of a Sunday school, now numbering twenty scholars or more. In the evening, Rev. A. F. Pope, a presbyter of the Church of England, stopping a few days at Salt Lake City during a travelling tour, preached at Independence Hall.

Next morning (15th,), Mr. Goddard, Mr. Pope and myself took stage for "the North." Mr. Pope rode with us for eighty miles, and then parted from us, taking the Boise City stage, *en route* for Oregon and the Pacific coast.

Our Monday's ride was along many magnificent fields of wheat, and through some quite beautiful villages, all owned and inhabited by the Mormons. During Monday night we snoozed in the stage as best we could. About noon of Tuesday, in a bend of the road, we passed within a few yards of a squad of half naked Indians, who were resting under the shade of a high cliff. I was startled, but observed that the driver did not even deign to look at them, and that they too scarcely looked at us, and made not the slightest movement toward molesting us.

This experience confirmed the truth of the assurance which I had received at Salt Lake, that "the stage route from Salt Lake to Montana is entirely free from attacks from hostile Indians." I believe it to be true, that no danger from attacks of Indians is to be apprehended on any of the routes of travel from Salt Lake up into either Montana or Idaho. Tuesday night was a night of peril and suffering abundant to me. The peril was short, and not alarmingly great, consisting in this: We crossed the angry, swollen Snake River, rushing with the rapidity of Niagara above the falls, between nine and ten o'clock at night, in a rickety flat boat, secured by pulleys to, and moving alongside of a rope stretched from shore to shore. We shot swiftly across under the simple impelling force of the current striking the side of the boat obliquely. He that crosses the wild Snake River is, I know, as much under the protection of our Heavenly Father as he that crosses the beautiful Hudson. This I thought of, but I also thought of other things; I thought—How that small, strained rope of the bow-pulley creaks! Are not those shores that I see yonder through the darkness steep and rocky? How swift and wild this current is! Could I live and work in it many minutes, good swimmer that I think I am?

"Thank God!" said I, quietly, deeply, when we reached the other shore, and the peril was over.

Entering the stage waiting for us, we were soon on our way again, when my sufferings began. I say *my* sufferings, because Mr. Goddard did not share them with me. They arose in this wise: Before we left the settlements of Utah we were warned by a fellow-passenger, a Bohemian Jew, to provide ourselves with mosquito nets, to be thrown over our hats and faces. Our warning friend added that he offered five dollars in gold, in vain, to the driver for the use of his when he last came down from Montana. Prudent Mr. Goddard *armed* himself at a Mormon store in Ogden City. Your humble servant, incredulous, imprudent, failed to provide himself. Well, we passed on, in our mid-night ride along the low land bordering on the Snake. The air was warm and still. Our troubles began. Yes, *our* troubles, for three passengers of us had no nets. While riding about fifteen miles I suffered from attacks of mosquitoes as never I suffered before. Both hands and two handkerchiefs I kept in active, incessant motion, and yet I could not keep the ravenous, tormenting things off of my face, and neck, and hands. To wrap up exposed parts in the handkerchief did no good, for the little miscreants would, in an instant, dart their probosces through with the utmost accuracy of aim, and ease of execution. My hands and arms grew tired, my face and neck swollen and sore, my whole nervous frame was dis-eased. And there in the opposite corner, visible in shadow by the moonlight, sat Mr. G. provokingly quiet and silent, en-gloved and em-barred, with a large, flowing net, that came from the top of his hat nearly to his knees. Wasn't it a shame for him to keep so cool, and quiet, and easy? I could stand it no longer; I must do something. Throwing open the stage door, I leaped out, while the horses were in full trot, and ran along by the side of, and after the stage, for a considerable distance, bitten, doubtless, as badly as before, by the swarms of mosquitoes, but for a time not noticing so sensitively the inflictions of their keen stings.

When out of breath running, I jumped in again and commenced work with hands and handkerchiefs.

Soon we came to a station; I jumped out. Tired, stung, sore, provoked by Mr. G. as I was, was I not suffering enough? No, not yet was my measure full. From the coachman's seat came an exulting laugh, wild and high it would have been, but for the dark, dense mosquito-bar that muffled it. I knew whose it was. I knew who sat up there. I tried to get out of reach of it by running away "for a little exercise." But as I ran I could hear the laugh and these words of the Jew: "Dat's de way wid people, ye see. We preach to 'em dat dis is de trut'. We warn 'em about following dis and dis way, and dey don't believe us. *Do de mosquitoes trouble you any, eh? Ha! ha!*"

About one o'clock the night became cooler, and the mosquitoes withdrew. Thankfully I fell asleep, when "bump" went my head against the side of the coach. Waking, and raising my hand to rub the part bruised, I found said part hatless. "Whoa!" said I, "Whoa!" said the driver. "Wait a minute, driver, I've dropped my hat." When I got in again I pulled the hat low down over my head and eyes, for better security, and was soon asleep. When next I woke, it was in a dreamy, confused state that I fumbled about on the seat and on the floor of the coach for my hat, which I found not on my head. The loss soon sharpening my wits, I cried out, "Hold on, driver, I've lost my hat again." "Whoa! Bother take ye, why don't ye take care of yer hat when you've got it?" I ran back and searched for several rods, but no hat was to be seen. So coming back and wrapping one of my battle-worn handkerchiefs about my head, as I have seen Mrs. Tuttle do when she sweeps a room, I rode on, soon falling asleep again.

My hat, if a red brother has not appropriated it, is basking in the sunlight of the mountains, now, three hundred miles away from me. It was a good *old* friend, I was sorry to part with it. Under my handkerchief cover I rode for a long time, until the provokingly prudent Mr. G., opening his valise, produced one which he had doubtless provided against such an emergency, and insisted on loaning it to me. Preferring independence, I somewhat reluctantly accepted the loan, but had no reason to be sorry afterwards, for, during Wednesday it grew cold, and between eight and nine, P. M., we all had to get out of the stage, during the fall of a cold, hard rain, and help chain the coach wheels, and walk down a long, steep, dangerous hill, and my handkerchief wouldn't have well protected my poor head then. About 9.30 we arrived at a station, and the driver would not go further in a night so dark, and stormy, and cold. So after a supper of pork and beans, costing \$1.75 per man, we wrapped ourselves in our blankets, and slept till 4 A. M. on the floor of the station-house. Waking and going to the door, says Mr. Goddard, "Well, this is a great country; a wonderful country, isn't it? Look here!" I looked and saw rock and roof, mountain, hill and plain, all covered white with two inches of snow that had fallen that night, and that was the night of the 17th of July!

At 5 P. M., July 18th, we reached Virginia City, the capital of Montana Territory, and a town of about two thousand inhabitants, distant about four hundred and fifty miles north from Salt Lake City. In coming from Salt Lake to Virginia, about one hundred miles of the travelling is in Utah, about two hundred and thirty miles in Idaho, and the rest in Montana.

In Virginia I find the Romanists working vigorously, and the Methodists the only religious body among Protestants that are doing anything. The Methodist minister

there is a Mr. King, formerly of Black Hawk, Colorado. The Romish church is the only building set apart for religious worship in the place.

Church people, and those favorably disposed towards the church, in Virginia, had already before my arrival, associated themselves together under the name of the "St. Paul's Church," and had, at two different times commenced, and afterwards intermitted, the holding of lay services. During the three Sundays, July 21st and 28th, and August 4th, Mr. Goddard and I remained in Virginia, and held regular services, at 11 A. M. and 8 P. M.; at these services the congregations numbered nearly one hundred, very fair responses were made, chants were sung, behavior and attendance were markedly good. On Sunday morning, August 4th, I baptized two infants. It is my firm conviction that Virginia City needs a pastor *now* without *any* delay; that the doors are wide open for us to enter. I have pressed upon the people there that it is their duty to look about them at once, to try to secure a pastor. I shall look, too, for them. Meanwhile, until the East will give some one to these people, who are holding out hands *and* *arts* in entreaty for a pastor, I shall try, as God may help me, to supply them myself.

In Virginia I find many Christian women of culture and refinement, sensible men, and earnest men, and good men, willing to work and give, and help for the establishment and sustentation of Christianity among them, homes with home virtues and home comforts; children, many, needing to be trained for Christ, and to be saved in Christ. Must we not take hold and try to do, through the Saviour's help, this work that is thrown before us?

At midnight of Monday, or exactly at 12.30 A. M., of Tuesday, August 6th, Mr. Goddard and I left Virginia for Helena. But before I left Virginia I licensed Mr. Wm. I. Marshall to act as lay-reader in my absence. We arrived at Helena, distant from Virginia one hundred and twenty-five miles, at 8.30 P. M. This town has in it, at least four thousand inhabitants. Some estimate the number as high as six thousand. The noise of the street, the trampling of feet, the shouting of teamsters, the crying of auctioneers, the rattling of wagons, coming in the open window as I sit writing in my room, in the "International Hotel," remind me strikingly of noisy, confusing New York. You would indeed be surprised were you suddenly placed in the street I look out upon; surprised to see the number of men in it, the quantity and varieties of goods displayed in more than a hundred stores, and the amount of business that is transacted here. And this town is but a little over two years old. Three years ago only solitude and Indians were here alternately. Virginia, the older town, is only four years old. Lusty towns are these, for infants, I can assure you. And most strange, most vigorous, most noisy, are they on Sundays. Last Sunday morning, sitting in my room, I could hear the harsh voices of no less than six auctioneers, selling their wares; the streets were crowded with men and teams, the liquor shops and hurdy-gurdy houses were thronged, and business shops of all kinds, whether called respectable or disreputable, were in the full swing of most active operation. I walked about the streets, inspecting, and not more than half-a-dozen stores, among the hundred in town, were closed. The excuse that the respectable business men give for keeping open is this: "The miners all around do not work on Sunday. It is their day for trade. It is their day for laying in their supplies of provisions and tools for the coming week. They all make it a point to come into town on Sunday, and they demand that we keep open for their accommodation."

In her quiet way of acting and doing, rather than by any denunciatory talk, the church has a great work to do in inducing the folk of these mining towns to keep the Lord's day holy.

We find the Jesuits vigorously, perseveringly at work here with two priests, and a day school. Among Protestants we find here only three ministers, and they are Methodists; two from the North, and one from the South. Mr. Hough (North) has a regular congregation, now worshipping in a log building, but soon, he tells me, is to put up a house, to cost \$7,000. Mr. McLaughlin (North) is preaching to the colored folk, and running as a candidate for the territorial legislature. Mr. Baxter (South) preaches to a regular congregation, in the school-house, and works industriously throughout the week on his farm.

Through the courtesy of Mr. Baxter and his people, Mr. Goddard and I held services (the first church service ever held in Helena,) last Sunday, at 11 A. M. and 8 P. M. The congregation filled the house each time, and numbered more than a hundred [and twenty persons. In the afternoon, by invitation of Mr. Baxter, I met and addressed his Sunday school of twelve teachers and eighty children.

Last Monday night, pursuant to an invitation from me, those desirous of supporting church services met me at the school-house, and appointed a committee of five to start a subscription for the support of a clergyman here. Mr. Goddard remains here for the present. I return to Virginia, God willing, to-morrow.

In all Montana there are no other Protestant ministers than those I have told you of. Are not the doors open for us? Not only do Virginia and Helena welcome us, but other places in the Territory are calling aloud for us to come and visit them.

God has shown mercy and loving-kindness to us in all our wanderings. Our hearts are thankful to Him, and I hope we are trying to show our thankfulness in our lives.

The people of Virginia and Helena have been exceedingly kind and generous to us. They have tried to make us feel at home with them, and in both places they have liberally furnished money, to pay, and more than pay the expenses of our sojourn among them.

May God bless them, and help them and us to live more to His glory, and closer to His laws.

God willing, I shall be at different points of my jurisdiction at the following times: From August 16th to September 23d, in Virginia City. Sunday, September 29th, in Fort Bridger, Utah. Sunday, October 6th, in Salt Lake City, Utah. Sunday, October 13th, in Boise City, Idaho. During October, in Idaho.

Early in November returning to Virginia, my intention is to stay there next winter.

My address had better remain, for the present, if you please, at Salt Lake City, Utah.

Good-bye. Pray for us that God may be with us, for the dear Saviour's sake, to guide us, and help us, and strengthen us, and sanctify us, in our efforts to do His will.

ANOTHER LETTER FROM DR. LITTLEJOHN.

NEBRASKA, September, 1867.

REV. AND DEAR BROTHER: I have just returned from one of two or three Missionary tours with Bishop Clarkson, which I expected to make when I left home. They have been so arranged as, when completed, to give me a very good idea of the work going on in his jurisdiction. On a fine morning a little after sunrise we (the Bishop, Mr. E. H. Sheldon of Chicago and myself) started from Talbot Hall in the Bishop's wagon for Brownsville, distant about thirty miles. Had we not lost our way on the

prairie the ride would have been accomplished before the heat of the day set in. As it was, we drifted about on the open and trackless plains for two or three hours. At last after much difficulty, and frequent use of a pocket-compass, we struck the right road, but not until the sun gave us a *wilting* impression of its power at a temperature of 98° upon a treeless plain on which not even a cloud dropt its shadow. But though the heat and the delay interfered with our comfort, they did not dull the impression made upon us by the wonderful scenery through which we passed. As view followed view, each of such encircling vastness as to lose itself in the horizon our language grew more and more enthusiastic, until it exhausted every resource of description, and then sunk away in silence disgusted at its own poverty in the midst of such wealth and splendor of nature. We rode on for miles in speechless enjoyment until we rose to the top of a majestic swell which commands a view of the Nemaha valley and of the towering, but gracefully rounded ridges rolling off into Kansas like huge waves of living verdure. Then with irrepressible emotion one of the party exclaimed with Bryant:

"These are the gardens of the Desert, these
The unshorn fields, boundless and beautiful,
For which the speech of England has no name,
The Prairies.

Lo! they stretch
In airy undulations, far away,
As if the ocean in his gentlest swell
Stood still with all his rounded billows fixed,
And motionless forever. Motionless?
No! they are all unchained again. The clouds
Sweep over with their shadows, and beneath,
The surface rolls and fluctuates to the eye.
Dark hollows seem to glide along and chase
The sunny ridges."

What nobler work could be assigned to any people than to build up a character on these imperial domains, which in moral virtue and intellectual power shall be in keeping with all this wealth of nature. A mean, ignorant, groveling race will find its every deformity exaggerated amid such surroundings, and upon such a soil.

On arriving at Brownsville, we found Rev. Mr. Davis (our Missionary at this point and Rector of Nemaha) ready to welcome us to the best of everything that he had. Next morning (Sunday) in company with Mr. Davis we drove to Nemaha, five miles. Long before we reached the village, we saw the tasteful and picturesquely situated Parish Church, erected mainly by the liberality of St. John's, Waterbury, Connecticut, and St. John's, Elizabeth, New Jersey. It is the only house of worship for miles around, and the modest cross which surmounts the western gable lends a Christian aspect to the whole neighborhood. We had reached the ground only a few minutes when the villagers and the farmers from miles away (one came twenty-one miles) began to throng the Church. Numbers who could not be accommodated inside, ranged themselves around the doors and windows. I never addressed a more attentive body of people; they did not take the preaching as a matter of course performance which they were there to patronize. Gratitude and joy were plainly depicted on their faces, and they listened as though they were enjoying a precious privilege. This by the way, has impressed me deeply out here. There is a relish for the services of the Church, a love of the spoken message of God's truth, a thankfulness for sacred ministrations which sweetens priestly toil.

The Bishop addressed and confirmed a class of four, who were all to be admitted

to the Holy Communion on the following Lord's Day. It was delightful to see how affectionately the people greeted their Bishop, and with what rapt attention they listened to his counsels. The offerings at this Service amounted to twenty-two dollars. We were handsomely entertained at the residence of Mr. Hoover, whose wife has well learned the virtue of Christian hospitality. Before leaving this place I had the privilege of an introduction to Dr. Holmes, the Warden of the Parish, and to Mrs. Holmes, once a parishioner of Dr. J. L. Clark of Connecticut, to whose steady and intelligent zeal as an advocate, and an example of church principles, the concurrent testimony of the neighborhood attributes the original formation of the Nemaha Parish.

Toward evening we returned to Brownsville and held service. Rev. Mr. Davis read Prayers, I preached, and the Bishop addressed and confirmed a very intelligent class of eight persons. The congregation far exceeded the capacity of the Hall in which we met. After service, at the request of the friends of the effort, the Bishop conferred with them in regard to the immediate erection of a suitable Church edifice. It was soon found that a very deep interest was felt in the project. After hearing the Bishop's encouraging advice and learning what he was willing to do, a subscription-paper was started and pledges were received to the amount of two thousand and three hundred dollars, besides the donation of a very eligible lot. So that without doubt, before these words shall be printed, the corner-stone of the first Parish Church in Brownsville will have been laid. This town has about three thousand inhabitants, and from its location rejoices in the hope of an auspicious future. It now exhibits much enterprise and business activity.

Rev. Mr. Davis has labored in this field with most praiseworthy fidelity, and has succeeded in winning the confidence and good will of the community. He has planted the Church on the secure basis of principle, and he allows no one to attend his ministrations for any length of time without learning the distinctive features of a system which combines "Evangelical truth with Apostolic Order." It is scarcely too much to say of Mr. Davis, that he very happily unites most of the qualities required in the successful missionary; and certainly, no one in Bishop Clarkson's jurisdiction has worked with more energy or given better proof of his ministry. It has been the good fortune of Mr. Davis to find in his wife, a help-meet such as has fallen to the lot of few clergymen. From the simple earnestness and untiring zeal and cheerful self-denial of that Christian woman, I learned a lesson which will not soon be forgotten. Were it not for invading the privacy of that home, I might give details which would surprise and shame much of our well-cushioned, ease-taking Christianity at the East.

From Brownsville we drove to Rulo, on the Missouri River, distant about thirty miles, where the Rev. Mr. Betts, senior, has been laboring with marked acceptance for two or three months past. He is the only resident minister among a population of about one thousand and five hundred souls. It was easy to see how difficult and discouraging had been his work. The place has long been somewhat notorious for its habits of dissipation. Originally settled by Canadian French, who have intermingled with the Indians and cursed the surrounding country with a race of half-breeds, whose only religion is a loose, half debauched Romanism, it has been only within the last three or four years, that a well-to-do class of emigrants from the East would settle within its precincts. By several of the latter I was told that Mr. Betts was steadily working a change for the better. Sunday was beginning to be respected, and the low saloons and gaming-tables were falling off in their patronage. The tavern-keeper, who had moved from Michigan very lately, and who wished to keep a good house, assured me that there was nothing he wished to see so much as a Church in the town; that he

was sick of being policed by the pistol and knife; that whatever might have been his opinions in his old home, he was now satisfied that, aside from individual benefits, no community could maintain decency and order without the Institutions of Religion, and that, poor as he was, he would be glad to do something to help the Bishop establish a Church and School in Rulo.

In the evening we had service in a small school-house. Rev. Mr. Betts said prayers I preached, and the Bishop addressed the congregation (unexpectedly large) in reference to building a Church and Parish School-house. The proposition was received with great favor, and a few gentlemen set themselves to work at once and in earnest. Next morning the Bishop was informed that lots had been secured, and that over one thousand and two hundred dollars had been pledged. Besides this, the people gave assurance of their willingness to do what they could toward the maintenance of a clergyman. Mr. Betts when he began, knew of only two persons who were at all acquainted with the Prayer-Book, and these were two young ladies, who had for a time been attending an Episcopal school in a remote part of the country. This was the nucleus of what no doubt will prove to be a flourishing parish in a few years. From Rulo we rode to Falls City whither Rev. Mr. Betts had preceded us in order to arrange for services in the Court House in the evening. The day was one of intense heat, and as the wind was after us we journeyed in a cloud of dust, that at times was too much for flesh and blood to bear. At this place Judge Dundee, a gentleman of much local influence and deeply interested in the organization of our services, received us with great cordiality. Such was the heat, and so weary were we from the ride, that after dinner on going to the Court House to prepare it for service we sank down on the benches and took a refreshing nap, while the Judge attended to some professional business.

The service here was the same as at Rulo. At the close, the Bishop convened a meeting of those present in order to see what the feeling was in regard to building a Church and School-house. The proposal was met with warm assurances of aid from all sides. Farmers who had come in from the vicinity in harvest-attire and weary with the day's labor remained until after ten o'clock, engaged in earnest consultation about ways and means. The result was that it was determined to build immediately. Fifteen hundred dollars and suitable lots were given on the spot. When Mr. Betts commenced holding occasional service here, there was scarcely an individual who knew anything of the Church, and even now there is not a single communicant.

These are specimens of what may be done in this region by an energetic and practical Bishop, who does not let the grass grow under his feet; but makes a conscience of ascertaining *at once* what can be done in each locality, and then of going forward to do it. It was part of our plan to visit Salem and Tecumseh, small towns, one lying along the Kansas border, the other some thirty miles north. It was thought best to abandon this portion of the tour, for reasons which it were needless to specify here. To illustrate the indomitable zeal and perseverance of women in this region who love the Church, I give you the following incident: Mrs. W— drove seven miles to attend service at Rulo. The next day she drove over to Falls City, fourteen miles, to attend service there, Prayer-book in hand. She sat well up toward the desk and led the responses; she mingled with the people communicating the flavor of her spirit. She made little of distance or fatigue in following such ministrations as were accessible. About to remove to Salem, she gave the Bishop notice that she would at once go to work to collect and organize a Sunday-school, and that by another year the preliminaries toward erecting a Church should all be arranged. And yet this woman was no *gad-about* or *fly-away*, but the industrious and devoted head of a well regulated household.

That whole section will one day feel and acknowledge the power of that mother in Israel.

I have abundant matter for another letter which I may put in shape at some future day. Whether I do this or no, I shall, at least, ask for space that I may now tell the readers of the SPIRIT OF MISSIONS something of the educational work going on in Nebraska. This, in some respects and for obvious reasons, is more important than the Parochial Work. Nothing is better established or now more generally admitted than that they who shape and control the education of the young, hold in their hands the sinews of future supremacy in every community. Fortunately a wise forethought and corresponding energy of action in the right quarter has put us far in the advance of all others as regards this great interest in Nebraska. Bishop Clarkson has already organized a parish school in every parish in his jurisdiction. This policy will be faithfully carried out in the future. Through these schools, which will be made as thorough and cheap as possible, he will largely control the intellectual and ecclesiastical sympathies of the localities in which they are planted; while they will become tributary feeders to those more advanced seminaries of learning, Brownell Hall and Talbot Hall. These institutions are now firmly established, and are assured a future of great usefulness. Brownell Hall under the charge of Rev. Mr. Herman, is now in excellent order, the buildings having been recently repaired and thoroughly furnished. It offers comfortable and convenient accommodation for forty-five young ladies, has a fine library, philosophical apparatus, and an efficient corps of teachers. As an instructor, Mr. Herman has already justly acquired a high reputation.

Talbot Hall, founded by Bishop Clarkson, has just completed its first year. It stands on a lofty eminence, about two miles back of Nebraska City, and commands a splendid view of the surrounding country. Its first year has been one of difficulties and doubts, but also one of remarkable success. The Rector, Rev. Mr. Gasmann, began last autumn with ten boys. Before the term closed the number advanced to thirty, and now, more than a month before the next term opens, it is certain that more than fifty will desire to enter. But with the present room, it will be impossible to receive an increased number. To do the great and urgent work which lies before it, this Institution must be enlarged without delay, and the Church at the East could not do a more telling *Missionary work* than to provide the means for this purpose immediately. Mr. Gasmann has shown a thorough aptitude for his place, and unless I greatly err in judgment, he will ripen into one of our most successful educators of boys and young men. He has undertaken the work in a spirit of loving enthusiasm, and is prepared to regard it as his life-work. Talbot Hall already reckons among its patrons and friends the most intelligent and influential citizens in the State. Events rapidly transpiring, will soon render expedient an application to the Legislature for a Collegiate Charter. When the proper moment arrives, this will receive the prompt attention of the Bishop. This school has already in the course of a single year drawn hundreds of people into active sympathy with the genius and work of the Church. Its scholars have proved in their respective homes, the most persuasive of Missionaries. They have taken away with them Prayer-Books and a practical knowledge of their contents, in many cases teaching their parents how to use them and how to appreciate our worship.

With the prudent expenditure of ten thousand dollars, Talbot Hall could receive one hundred scholars. No time should be lost in securing this sum, and I doubt not Bishop Clarkson will endeavor to do it this Fall. No more urgent claim will come before the Church.

APPROACHES TO THE IRRELIGIOUS.

MODES of *hostile* approach have been fully discussed in many elaborate treatises on the art of war; but very little has been taught or written on the best modes of *friendly* approach to men who are living in opposition to religion, or in indifference to its claims. Comparatively few men of this class are brought within the range of the pulpit, or are savingly influenced by the less formal public preaching; therefore the best modes of privately approaching and favorably influencing such minds and hearts should be carefully studied.

It is lamentably true, that many members of the Church justify themselves for narrowing their responsibilities, by asking, "Who is my neighbor?" but there are also many who possess the spirit of Christ so largely that they are yearning to learn how they can "win souls."

The following paper was elicited by a Bishop who was an eye witness of remarkable success in varied fields, by cultivated women of widely dissimilar characteristics. He desired to incite others to work for Christ, by showing the modes of approach that had been so fully tested under his own observation. In a military hospital, approaches to the irreligious seem to be easy, because men are within reach of their teacher, but it is found that the successful winner of souls there, has in every case been equally successful in parochial and missionary work. The men in the hospital soon learned that these women did not come to please themselves, but to benefit others, and in proportion to the seeming sacrifice was their power.

This principle was forcibly illustrated last winter by one of them when collecting a Bible-class of workmen in a difficult suburban mission. On the memorable Thursday afternoon in January, suitably escorted, she visited certain manufactories and machine-shops, where some men worked whose families she knew. The fearful snow-drifts housed all seekers of pleasure, and even defied the efforts of powerful locomotives, but this zealous woman braved the storm. The eloquence of its howling testified to her deep interest in them, therefore every man who was visited promised to be present the following Sunday, and the promise was kept. An intelligent self-denying interest in the spiritual welfare of others when courteously manifested, not only makes the approach easy, but also prepares the heart to receive the good seed. H.

APPROACHING IRRELIGIOUS MEN.

MY DEAR BISHOP:—You ask how approaches are made to the men, and whether the subject of religion is or is not introduced early and formally?

These questions are somewhat difficult to answer, because I have not yet discovered any one method applicable alike to all cases.

■ In going into a ward filled with new patients, I generally have in my hand a packet of Ryle's handbills. Most of the men, we will suppose, are convalescents—a few, however, being badly wounded or ill. To each of the latter I speak a few words of tender sympathy, with offers of such service as we are permitted to render, concluding with a reference to that dear Saviour, who was bruised for our offences and wounded for our transgressions, and who feels with every sufferer.

■ With the convalescent, a question about his wound or sickness opens the conversation, when I try to draw him out, (*without asking many questions,*) about his battles, his wounds, his home and family, his early life, etc.; and the man must be very reticent,

or I very stupid, if I do not soon learn his most marked characteristics, and thus discover how to approach him on the subject of religion. Is he a man of warm affections, to whose eyes the mention of wife or mother, and of "home, sweet home," brings the starting tear; then the story of a Saviour's love and the description of the heavenly home, where sundered ties are reunited, where warfare is unknown, and the weary are at rest, are likely to make an impression. Is he manly, energetic, and decided, taking a deep interest in all the great questions now convulsing the country, with his mind made up upon them all; then the question naturally suggests itself, are you as decided and as earnest with regard to the great warfare between God and Satan?—on which side are you? followed by an appeal to his manliness and decision; not to be halting between two opinions, or indifferent to that in which God and angels take the deepest interest, the salvation of his soul. Is he wild, reckless, and dissipated, with good impulses, not yet *hardened* in sin; I tell him of the prodigal son wasting his substance, finding no real happiness while far from his father's house, and of that father's readiness to receive him, of the vanity of the world, and the true and lasting peace which religion gives. Is he heavy, stolid, dull, taken up with material things; I tell him of the shortness and uncertainty of life, the awfulness of eternity, and the necessity of immediate and thorough preparation for it.

With many, time or circumstances will not allow of a prolonged conversation; but the news of the day suggests a remark about voting, and this prepares the way for a word about making choice of a spiritual leader, and of fighting spiritual battles. The title of a handbill forms the text for a few remarks about "the soul," "the heavenly treasure," "the Good Shepherd," etc. A wound serves to remind of the wounds sin has made in the soul; the skill of the surgeon, of the great Physician, etc., etc.

I generally speak on the subject of religion, but where there is a likelihood of having frequent opportunities for doing so with an individual, I do not make it the *staple* of conversation, but talk on topics of general or of personal interest apart from it, until his confidence is gained, and my presence is known as something different from the herald of a disagreeable subject. A word now and then, a religious book to read, efforts to induce regular attendance at the Bible-class, manifestations of interest in his family and in his temporal concerns, pave the way for a regular siege, and render the capitulation of the citadel more likely.

Beyond this point, the work can hardly be carried on too vigorously, by earnest appeals, private interviews, always if possible concluding with prayer, the gift of a Testament or other small token of regard, the writing of occasional notes expressive of deep interest in his spiritual well-being, and allowing him to see from words and manner how agonizing is the thought to his teacher, that he may not, after all, yield to your pleadings and those of the Holy Spirit. Most men say, "If a stranger feels thus about my soul, surely I ought not to be indifferent!"

I have little confidence in death-bed repentance, but do not fail to point the dying to the Cross of Calvary, and read to and pray with them.

I have seldom seen a man, no matter how promising he seemed while under fear of death, who retained beyond a few weeks after complete recovery, his serious impressions.

My greatest hopes are centered upon those who will probably recover; I seek to turn their thoughts towards the subject of religion, to give them books of a religious *tendency*, (story books, etc.,) quite as often as religious treatises, to shower upon them *little attentions*, and so to gain their gratitude and affection, that they will be *ready, when* they get well, to go to a Bible-class, to read, to pray, and thus to begin the Christian

life. The following extract from my journal may aid you in understanding our mode of approach, and enable you to aid us by valuable suggestions:

On the 12th of November, a large number of sick and wounded men were brought to us, from Washington. Among the wounded was F——, whose ingenuousness at once interested me. His wound was not a severe one, and he had so far recovered from it as to be able to go out.

About ten days before this, I had commenced holding a class for the instruction of a few of the men, but on the 13th of November I began a regular course of Biblical teaching on the Book of Genesis. There were about twenty men present, and as I asked one after another if he wished to be considered a member of the class, and would have his name put down as such, I came to F——, who answered in the negative; yet I think he was absent but once from that day until he was placed upon the guard, about six weeks later. He came at first, as he told me afterwards, not from any anxiety about his soul, or interest in spiritual things, but from a simple desire to gain knowledge.

A few days after his arrival, as I was one Sunday morning distributing tracts, he and a friend were seated together. Holding in my hand the tract, "I don't mean what I say," I said, "I wonder if this tract would suit either of you; it is about swearing!" F—— replied, "I guess that will do for me." I gave him the tract and passed on.

He had been a great swearer during his nineteen months' service in the army. The question, the tract, and my passing on without saying anything more, made a deep impression on him. This will show you how teachable he was, how ready the soil was to receive the good seed of God's Word, but the devil was equally ready to hinder its productiveness. His father is an earnest and devoted Methodist, his mother died about six years ago; but her teachings are still fresh in his mind, and her death-bed vividly before him, with the earnest pleading look which said more plainly than words, "prepare to meet me in heaven." He always meant to prepare, and once, when in great danger, "promised" God that if his life should be spared he would "make a profession."

Joined to a natural readiness to receive serious impressions, and the advantages resulting from early religious influences, (I cannot call it training,) there was great ignorance and superstition.

I have no record of the conversations held with F—— during the first six weeks he was in the hospital. He acknowledged the importance of religion, meant to "make a profession" when he went home, but had many drawbacks, such as spiritualism, the love of money, fear of ridicule, and apprehension of falling away. I had to combat prejudice and superstition at every step, but had the delight of seeing one stronghold after another yield before the Word and Spirit of God. I think it was about this time that he told me he had always had a desire to be rich, and liked to drive a hard bargain, and he knew he could not consistently do so if he were a Christian.

He has told me since that though he always liked to have me talk to him, yet the continual presentation and discussion of the subject of religion made him so unhappy that he felt as if he must go away to get rid of it; yet his awakened conscience on the other hand impelled him to stay. He always seemed so ready to talk on the subject that I had no idea till long afterwards of the struggle going on in his mind.

Sunday, December 28.—Had a long and most interesting conversation with F——. He has given up swearing, has prayed daily for the past fortnight, has an earnest desire to serve Christ, a deep interest, (he is unwilling to call it love,) in his Saviour, but is very distrustful of his own feelings, having always been taught that there can be no true conversion which is not sudden, and the subject of it able to point to the day and hour of its occurrence. I showed him that God's dealings in nature are gradual, that a better

test of conversion than being able to point back to a fixed time is to point to present fruit, that he must not look to violent exercises of mind for salvation, but to the finished work of Christ.

Wednesday, December 31.—Another talk with F——. He is afraid openly to profess himself a Christian, lest he should draw back. I urged him to take no thought for the morrow, to believe God's Word, to trust in His promises, to rely only on His grace. I then dwelt much on the love of the Saviour. He is passionately attached to his father, and I appealed to this love to show what should be his feeling to his Heavenly Father, and to the Saviour who had so loved him as to bleed and die upon the Cross for him. Two days after, I spent an hour with him, when he told me that never before Wednesday, after our last conversation, had he realized that Jesus died for *him*. He feels now that he can give up everything for Christ, but grieves that his repentance is not deeper and his love so cold. Again, as very often afterwards, I tried to make him understand that no agonies of penitence, no floods of tears, nothing in and of ourselves would avail for salvation, but simple looking out of ourselves to our Saviour. The lesson has *now* been thoroughly learned.

January 6.—In the course of a long talk with F——, which satisfied me fully that he was really a Christian—though he cannot be satisfied of it himself, on account of the gradual nature of the change—I said: “If you were sure you would escape eternal damnation now, without a Saviour, would you be willing to give Him up?” With eyes full of tears he said: “Oh, no, I could not give up my Saviour!” “Could you have said that a few weeks ago?” “No, all I cared for then was to escape damnation.”

The fear of man was his greatest snare. He could not kneel in prayer in the presence of his comrades—could far more easily face the cannon's mouth.

January 8.—Read to F—— a meditation from the “Earnest Communicant” on the love of Christ. He says he felt the day before yesterday, while on guard, that he could do anything and give up anything for Christ; hopes God will help him to feel so all the time; *then* he will kneel in prayer. “Does God command us to perform our duties when *we feel like it*,” said I, “or are his commands absolute?”

He first so far conquered his fear of man as to kneel in church on the 10th of January; but he *felt* like it then, and did not *feel* like it in his room. It appeared almost impossible to persuade him that it was positively wrong thus to neglect a duty. He prayed God to help him to feel like performing it, and he was waiting and expecting an answer to his prayer, calmly and quietly, sure that it would come in God's good time!

At last, January 14, I was told F—— had publicly announced his determination to live a new life. He was at his post, on guard, as I left that evening, and I said to him: “I am glad to hear you have made a step in advance, and I am sure you feel the happier for it.” He assented, and begged me to come to his room the next day, and talk to him. “But there is almost always some one in your room,” said I. “Oh, I don't mind that now,” said he, “*I'm not afraid any more!*”

And so it was. The next day he poured out his heart to me; there was no more fear, perfect trust in the Saviour and a most ardent desire to serve Him had cast out fear. “Everything seems different to me now.” He was very happy.

From this time till the 1st day of February, when he was baptized, I had almost daily conversations with him, encouraging or instructing him, dispelling prejudice or combating error. He felt it a duty to be baptized, but could not believe in the validity of any form but immersion; prayed daily, but could not think specific prayer suited to the glory and majesty of God; was sorry his repentance was so shallow, but believed God would deepen it when he saw fit, etc., etc. But the one daily complaint was that

he could not feel sorry for the sins of his past life. "Do you feel sorry for the sins you now daily commit?" "Oh, yes, they grieve me very much; but I feel that the past is all blotted out by the blood of Christ." His Saviour was daily becoming more precious to him, and his faith was as complete and simple as that of a little child. What more could I ask? Nothing. And it was, therefore, with the most perfect confidence and intense joy that I saw him stand at the font, to enlist in baptism, under the great Captain of our salvation. God grant he may be a faithful soldier and servant to his life's end!

The same day he expressed his desire for confirmation, and said he thought this Church nearer like that founded by the Apostles than any other; *prefers* forms of prayer for public worship; thinks a great deal of confirmation, etc. All very remarkable in one who but a short time ago did not believe in forms of prayer, thought them a mockery, and did not believe that any sincere worship could be connected with them!

But more satisfactory and delightful was the tenderness of conscience evinced in his grief over thoughtless words, and a *feeling* of anger which had been instantly overcome; also, in the habit formed of never taking the Word of God in his hand without prayer for the teaching of God's Holy Spirit.

He, and the others baptized at the same time, committed the catechism to memory, and received instruction upon it. They were confirmed on the 27th of February, and on the 1st day of March received their first communion. "It was the happiest day F— ever passed in his life," he told me.

I found afterwards that the few days preceding his confirmation had been days of deep sorrow and self-abasement. His prayer for deeper repentance was at last answered, conscience was awakened, and he desired that no one should speak soothingly to him or still her voice; therefore, he did not tell even me of his feelings.

Now that he was fairly launched in the Christian life, I strove to impress upon him the necessity for activity in it, for doing something for the glory of God, and the good of his fellow men.

I never saw such rapid progress in the Christian life. Every time I talked with him I was struck with the increase of his love to his Saviour, his humility and tenderness of conscience. He was very unhappy one day at having said hastily to one of his comrades, "what the devil are you going in that car for?" He was weighed and pressed down by it, felt he could not be a Christian, but at last found peace and comfort in the assurance that "the blood of Jesus Christ cleanseth from *all* sin."

Again, he was extremely anxious to be sent home at the end of his term of enlistment, and much troubled at the report that he and all the two years' men were to be retained; but after awhile he could say that he did not care one way or another about it, for he knew it would be all arranged for him as his Heavenly Father saw would be best.

When the report of the breaking-up of the Hospital was confirmed, and he found he was soon to return to his Regiment, he was very fearful of the temptations of camp life, and dreaded lest he should be led away. Some time after, he told me he did not feel afraid of those temptations. I told him, I was sorry to hear it, for I was afraid he did not realize his own weakness as he should. "That's the very reason," said he; "I feel that I have no strength in myself, and it is because I can now trust entirely in my Saviour, that I feel that I shall be kept from falling." My own weak faith was rebuked. Again, speaking with him about prayer, I asked, if he were ever now troubled with wandering thoughts, he said, "Yes, a great deal, in public worship and social prayer

particularly." "Why, how is that? you know you told me a few weeks ago, that your thoughts did not wander much in prayer." "Ah," said he, with a meaning smile; "it was because I did not notice so much then."

He has now returned to his regiment, with the most ardent desire and determination to do all the good he can. He hopes to establish a Bible-class, and, though every ounce in a soldier's baggage tells, he has loaded himself with religious books and tracts for distribution amongst "the boys."

THE following paper appeared not long since as an *Editorial* in the *Churchman*, to whose conductors and correspondents we are indebted for many kind notices of our Magazine, and of the work which it advocates. The readers of the *Churchman* have had frequently presented to them in its columns, interesting and valuable matter taken from the pages of the *Spirit of Missions*, and now we present to our readers, many of whom we fear, do not see the *Churchman*, a communication from that paper, which, we believe will prove to them both interesting and profitable. We have a decided liking for this kind of reciprocity. We do not know the writer of the article which we here reproduce, but we sincerely hope that articles from his pen may often grace the columns of the *Churchman*, not only for the sake of the readers of that paper, who, we are glad to learn, are becoming very numerous, but also that we may have frequent opportunities of presenting his communications to our still more numerous readers; or, what would be better for us, we wish he would write many articles, and send them all *directly* to the *Spirit of Missions*, from which they can be easily transferred to the columns of the *Churchman*. We should have no objection to having the reciprocity after the style of which others as well as we have heard—all on one side. What is said about the "Modern Peter the Hermit," is about as much we can bear. We would have left it out, but for fear of seeming to be more modest than we really are.

THE AWAKENING OF MISSIONARY LIFE.

OF late we have had occasion to notice several sources of discouragement and anxiety connected with the present condition and future work of the Church. But there is another and more hopeful side of the subject. If in one direction there is cause of regret, it is a happiness to know that in another there is abundant ground for rejoicing. There is an awakening of missionary life among us so deep and pervading as to constitute one of the marked features of the time. The evidences of it are patent to all. It has been a long time coming, but it has come at last. The old crust of coldness, indifference, and torpor, begins to heave with the visible pulsation of a fresh and genuine life. The cistern that was content to hold in passive seclusion great capabilities of doctrine and polity, noble historic associations, and a heritage of Catholic truth, bound by palpable links with the teaching of Apostolic days, is rapidly giving place to a stream of living power, impatient to carry these divine treasures far and near along its banks. If called upon to name the proofs of this altered tone of feeling and action toward missionary interests, we should cite,

1st. The increasing circulation and influence of *The Spirit of Missions*. That periodical reflects the heart of the Church on this vital subject. It did so ten years ago in its dryness, dullness, and feebleness. It does so to-day in its freshness, enter-

prise, and enthusiasm. It is now no unusual thing to find on its pages some of the best thinking, and a great deal of the best impulse of the time. Not a few leading minds among the clergy and laity have chosen it as their favorite medium of communication with the public. The planning, working, unspeculative element among us is beginning to be powerfully attracted by its uncontroversial, practical, comprehensive and earnest spirit. Its pages are open to free discussion upon all topics connected with the development of a healthy and energetic propagation at home and abroad of the truth as this Church holds the same. It is no wonder that this Monthly has been placed in the foremost rank of missionary magazines on both sides the water by one of the leading literary journals of New York. And it is just as little to be wondered at that its subscription list has been quadrupled in the last fifteen months. If properly handled and introduced by duly appointed agents, we shall be surprised if that list shall not be more than doubled again in the coming year. Let us see the day when *The Spirit of Missions* shall be read by twenty-five thousand souls, and we shall as surely see the day when our missionary income will be five-fold what it is now.

2d. The Delegate Meetings. Six of these have now been held, and each with the happiest results. They have more than fulfilled all that was predicted of them. The plan was cautiously introduced. Its expediency was gravely doubted by all that class who have no faith in efforts to improve the life of the Church by improving the external mechanism through which that life must work. It was somewhat timidly approached by those who were appointed to execute its details. But enough has already been done to justify us in saying that no more useful or promising instrumentality has of late years been set in motion by the Councils of the Church. Certainly the formal, matter-of-course sessions of the Board of Missions have never called out such conferences, and debates, and addresses, or such outflows of sympathy and fellowship, or such pictures of the common want, or such impressive and telling exhortations to go forth and meet it, as has been given to the Church under the auspices of these meetings. Some of the most able of the speeches have been already published and widely circulated, their glowing thoughts being taken from the printed page and reproduced scores of times by the living preacher. But to the range, and temper, and general ability of the informal discussions at more than one of these meetings, the reports which have met the public eye have done only partial justice. In that atmosphere of friendly conference quiet men have risen to their feet and spoken as though a live coal had touched their tongues. Men habitually silent and shrinking have stepped forth from their corner in the great vineyard, and delivered the pent-up thoughts and yearnings of years with melting eloquence; while those who by position and labor had become better known, discovered to their joy that no plan could be proposed that meant work, no calls to duty could be proclaimed that went to the core of the Church's necessity, that would not find an earnest discipleship ready marshalled to reduce them to practice.

3d. The Childrens' Army, recruited by Rev. Dr. Twing. The earnest and able Secretary of the Domestic Committee has gone through many of the parishes on this errand, with an enthusiasm which has left a track of fire behind him. The Sunday Schools are alive with his project. He tells them that it is his purpose to organize the children into a crusade against sin, the world, and the devil. He calls upon all who bear the sign of the cross to join the ranks and do battle for Christ; and more than 26,000 have already responded to the call. It is impossible to say what this modern Peter the Hermit in the cause of missions may not accomplish under this scheme. Unquestionably it contains the elements of great power and enduring interest. Thoroughly to develop these and make them fruitful of practical results one thing more is

needed, and that is a well got up Monthly Paper for the Young Soldiers. The few pages assigned them midway in the *Spirit of Missions* fail of their purpose, because sandwiched between so many flanking columns of heavier matter. No doubt the energetic Secretary has his mind upon this want, and possibly upon a suitable provision for it.

4th. The work present and prospective of our Missionary Bishops. This work has taken deep hold of the sympathy of the Church, and has concentrated upon itself a far more intelligent and liberal interest than ever before. This is partly due to the character of these Bishops and to the manner in which they have urged the claims of their respective jurisdictions, and partly to the increasing sense of the importance of all that vast region of country now being so rapidly opened to the common observation of the people. Bishop Lay, in the Southwest, has been visiting on foot, or by such rude conveyance as chance threw in his way, the scattered families of the Church in all that wide waste of country placed under his care. And it is not too much to say of him that in his journeyings, and perils, and hardships, and in the variety and present power of his labors, he has illustrated, as few of his order have, the genuine Apostolic spirit.

Bishops Clarkson and Randall having thoroughly surveyed their fields, returned to the East last autumn, and spent the winter and spring months in pleading for men and money, to enable them to occupy at once the strong points in Nebraska and Colorado. They achieved the success which earnest and true men deserve. Everywhere they were handsomely met. They carried back nearly all the men they required, and not far from *seventy thousand dollars* in money and pledges.

The Missionary Bishop of Montana, after lingering long enough after his consecration to win the confidence and affection of large sections of the Church, set his face westward, and before this, no doubt, has raised the standard of the cross in many places within the vast and untrodden territories committed to his charge. Would that there were no outlying territories unprovided with an efficient Missionary Episcopate. Where we have done so well, it is a pity that any gap should be left unfilled. Nevada and Arizona must go two years longer without a Bishop whom they can call their own. The delay will be unfortunate, but can not now be overcome.

These are some of the more evident symptoms of our passing into a new and brighter missionary era. We hail them with joy, and believe them to be full of promise. To carry forward the awakened life and gather the harvest it foreshadows, many things remain to be done, the discussion of some of which we defer to a future occasion. Before leaving the subject, however, at this time, we would call attention in few words to several very important results which these tokens of advancing missionary activity have conclusively established. They prove

1st. That more positive and definite convictions have begun to prevail in regard to the distinctive principles of the Church.

2d. That the belief is gaining power every day that these principles are peculiarly adapted to remedy the worst defects of the social life of this country.

3d. That the once generally accepted view of the Church's work, which confined it mainly to guarding and preserving the landmarks of the primitive Faith and Order, has been so far modified and improved as to couple with it the co-ordinate and equally necessary task of publishing and diffusing them over the length and breadth of the land. Many among us were once content with holding the truth in its purity and integrity as against the corrupting additions of Rome, and the destructive negations of the sects. None are satisfied now unless to fidelity of guardianship be attached the energy and zeal of a resolute propagation of the heritage entrusted to our keeping.

EDITORIAL.

CHRISTIAN HEROISM.

In our September number, we gave a report from the Rev. J. M. Tays, of Texas, in which he told of his successful work at Richmond and La Grange, and how the Bishop had thought best that he should leave the field that he had for some time occupied, and go to Indianola, where his services seemed yet more needed.

We have now before us another letter from Mr. Tays, filled with sad intelligence, which, while it makes us grieve in sympathy with one who is deeply afflicted, fills us with gratitude to Him who sustained the sufferer and gave him such heroic strength.

Mr. Tays had opened his school but four days when he was obliged to close it, for the town was visited by the terrible yellow fever.

The faithful missionary went from house to house, spending night and day with the sick and dying, and his devoted wife would not leave him.

At length, after various members of his family had been taken ill, he was himself attacked with the fever. During his illness his brother and his brother's wife both died, and, though very weak, Mr. Tays was able to bury the latter. Then his own wife was smitten, and soon, exhausted by previous anxiety and watching, died, leaving an infant who did not long survive her.

Her husband was forced to perform the last sad office himself; and yet, writing from that strange land, where he is left with his three motherless little boys, and his brother's two orphan children, he has the Christian strength to say, "My only consolation was, that what was my loss was her gain. And I tried to say, 'Thy will, O God, be done.'"

He also writes: "I have the sympathy of the whole community, and, being the only Protestant minister in the place, and having gone right into the epidemic again, even before I was well, I have won the good will of the whole town, and men are now going to church regularly who were never known to go before. The Episcopal church is the popular church here now."

We need make little comment on all this. It speaks for itself. Only we know that they who sow in tears shall reap in joy, and that the Church, as well as the missionary, will gather a full harvest after this dreary seed-time.

SURPLICE AND STOLE.

A FAITHFUL Missionary, having charge of three stations in one of our Western States, has no means wherewith to purchase a surplice and stole. The people among whom he labors are poor, quite unable to sustain their Missionary.

Will not some good Christian friends take pleasure in providing the needed articles, that the people of those distant places may see the services of the Church conducted with the same simple dignity and beauty as among ourselves? There, as well as here, the worship of God's House should be made, even in outward form, as worthy of His acceptance as any earthly offering can be. We will be happy to procure and forward the articles referred to, as soon as the means are provided.



Department of the Young Soldiers of Christ.

ASTORIA, OREGON, August 7th, 1867.

To the Young Soldiers of the Second, or Bishop Scott Regiment:

DEAR CHILDREN :—I thank you sincerely for the honor you have conferred upon me in making me your missionary, and while I shall do everything in my power to make my mission a success, I hope you will be ever ready to give me a helping hand ; for without unity of action success in any undertaking is almost impossible.

There are so many things of interest connected with my work that I hardly know what to speak to you about in particular. That, however, which is uppermost in my thoughts at present is our new church. It was so far completed, about four months ago, that we were able to hold services in it. I performed the opening services myself. For, although I should have been very glad to have had some one to assist me, this was impossible, owing to the fact that the missionaries are stationed very far apart from each other. My opening sermon was from the text in 1 Chron. xxviii, 20: "Be strong and of good courage, and do it ; fear not, nor be dismayed, for the Lord God, even my God will be with thee ; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the Lord." And could you but

know with what difficulty and self-denial our little church was built, you would see how applicable these words were. And although the building is yet in an unfinished condition, we had it consecrated by our late Bishop the Sunday before he sailed from here for the Eastern States, so the last official acts which he ever performed in this diocese were performed here. Here he baptized the last child, and here he confirmed the last candidate for confirmation. And when he had completed his last service in this diocese, and had taken off his Episcopal robes, he said: "These were formerly Bishop Wainwright's, and I will leave them here for my successor." Here they remain just as he left them. Sad thoughts come to my mind every time I go into the vestry-room where they are, and could you see them, dear children, and know the man to whom they so lately belonged, as I knew him, you would feel sad likewise. But he has gone—gone from our society and friendship to the society and friendship of the pure and the holy. It is our place to imitate his virtues and his piety, so that when we are called away we too may be "gathered unto our fathers, having the testimony of a good conscience, in the communion of the Catholic Church, in confidence of a certain faith, and in the comfort of a reasonable, religious and holy hope."

But I must tell you something more about our little church. It is built in what is called the Gothic style of architecture, with a tower and spire sixty-four feet high. We have a nice bell in the tower which was purchased by the Sunday-school children. They worked hard to raise the money. Each child took a share; some took two and three. A share cost one dollar, and, in consideration, we are to have the bell rung for the shareholders whenever they may have the good (or bad if you will have it) fortune, to get married. Two of the shareholders have been married already. The building, including the chancel and tower, is sixty-three feet long and twenty-four wide, and will seat nearly two hundred persons. It is not yet painted, nor can I say when it will be. If each of the Young Soldiers of the Second Regiment would give twenty-five cents towards that object, we would have it painted immediately. The Commanding General, Dr. Twing, I am sure, will be happy to receive all such donations; and, I think, if I could see all the soldiers of the Second Regiment and tell them how much we need this little amount from each one, they would most gladly contribute it. I am longing for this small sum from each soldier, or any person who has a mind to give it, just as much as little Tom Tatter was for Mr. Candyman's "goodies." And if I could get what I want for the Church here as easily as Tom did, what he wanted, I would open my "mouf" to a most alarming extent. Now, children, be real soldiers this time, and load your guns and fire the twenty-five cent pieces into the "pottet" of him whom the Indians here would call the *Hi-as Tie* of all the missionaries—Dr. Twing.

It is most appropriate, dear children, that you should be engaged in the cause of missions. The missionaries whom you send forth to preach the Gospel and administer the sacraments are just as great a benefit to the young as to the more advanced in years. How many thousands of little ones have been brought into the fold of Christ

through the instrumentality of missionaries; and, indeed, it is among the young principally that we are the most successful, and it is from the ranks of the rising generation that we mainly hope to augment our meagre numbers. Since this is an acknowledged truth, dear children, should we not put forth every exertion to win the young to Christ and His Church? What is the value of money in comparison with the value of souls? Every Christian, both small and great, should make some sacrifice if need be, for the cause of Christ. Many of you, no doubt, remember reading an account of the loss of that ill-fated steamer—the Golden Gate—some four or five years ago. This is the same steamer on which that good man, Rev. Mr. Keith, was travelling when he lost his life. Well, on this same steamer, there was a man named Civrac, in the prime of life. A few months ago he was tried by the military tribunal of Bordeaux, on the charge of not having drawn for the conscription. It was stated for the defence that the accused went to California when nineteen years of age, and, after working hard for eleven years, had managed to save a sum of fifteen thousand francs, with which he took his passage for Europe, on board that unfortunate steamer which was burnt at sea. When no hope remained of extinguishing the fire, Civrac secured his gold in a belt round his waist and leaped into the sea. Being a good swimmer, he might probably have reached the shore with his treasure, had he not, when tossing on the waves, been thrown near a drowning woman, who implored him to save her child which she held in her arms. Knowing he must sink with the additional weight of the child, he sacrificed his gold, took the child and both got safe to land. After hearing this statement, the Tribunal acquitted him. This is the spirit which is needed among Christians. Let those who have an abundance of this world's goods sacrifice a portion of it, and place it upon God's altar, thereby relieving themselves of that which might prove their ruin, and at the same time enabling the Church to send forth missionaries, who shall be the instruments in God's hand of saving many of the children who are now ready to perish.

Hoping I have not wearied you, I bid you an affectionate good-bye.

T. A. HYLAND.

EARLIER THAN PROMISED.

WE have previously announced in the *Spirit of Missions* that the first number of a new *Monthly Children's Paper*—"The Young Christian Soldier"—would be issued in the early part of December next, for January, 1868. After consultation with many

friends of this enterprise, we have determined to follow the course of the *Christian Year*, and to issue the first number of the new paper on or about the fifteenth of November, so that copies of it will reach all the parishes in the country, except those on the Pacific Coast, by the beginning of the *Advent Season*, December first. About the middle of October (earlier if possible), we propose to send out our Prospectus, which will contain the beautiful pictorial heading, now in the hands of the artist, show the size and quality of paper to be used, and also a sample of the letter-press. We may state here, however, that the "Young Christian Soldier," will contain eight pages of the size of the "*Carrier Dove*," or "*Children's Guest*," and will be beautifully illustrated. We mean to make it in appearance and interest, equal to any Children's paper published in this or any other country. We may fail, but, if we do, it will not be through lack of most earnest and persistent efforts, nor for want of most competent helpers. Each of the nearly Twenty-Seven Thousand Young Soldiers of the Domestic Missionary Army is hereby appointed an Agent to procure subscribers. Our subscription-book is now open, and is large enough to contain One Hundred Thousand names. Dear Young Soldiers, you can fill this book in two months. Will you do so? We shall see. *Four or more* copies will be mailed to *one* address, for one year, at *twenty-five* cents per copy. For each *single* copy, ordered by mail, for one year, *fifty cents* must be forwarded to us.

Subscription-price must in all cases be paid in advance.

POSTPONEMENT.

DEAR YOUNG SOLDIERS:—In previous numbers of THE SPIRIT OF MISSIONS we have announced, and, on several occasions, during the past two or three months, while addressing Sunday schools, we have stated, that there would be a Review of the Domestic Missionary Army of the Young Soldiers of Christ, on the seventh day of November, in the city of New York. We have now to state, that, because of the amount of work that is laid upon us during October and November, we are not able to make the necessary arrangements for this Review at the time above named, and that it is therefore postponed, not *given up*, but simply *postponed*, perhaps till the approaching Christmas Season, and perhaps till the following Spring. We will communicate with the Young Soldiers in due time, and we *promise* them that, without an absolute interposition of Divine Providence, they shall not be again disappointed in regard to this matter.

The Story of a "Stamp."

CHAPTER XIII.

I NEED not describe the cheerful Cheeryble home. Nor do I care to dwell upon the delights of membership in that pleasant family, for my visit there was soon over. Under the influence of "Mamma Mellow," Charlie was persuaded to devote me to some charitable object; the little fellow having bargained, however, that he should choose that object himself.

Fanny endeavored to persuade him to slip me into her "missionary-box", which hung in the hall near the hat-rack, and which had "Africa" painted upon it, in gilt letters. Africa was too far away to succeed in enlisting his sympathies: he would sooner give me to some "liddle moosic-boy."

Mr. Cheeryble discoursed solemnly to him in regard to the miserable destitution of the inhabitants of "Boora-boola-ga," and mystified him by suggestions of the importance of sending a supply of warming-pans to that tropical region, and of the pious ingenuity displayed in the donation of "moral pocket-handkerchiefs" to the trowserless dwellers in Mesopotamia. Not only were all these big words lost upon our Charlie, but he was also bright enough to see and to say that Papa was making fun of him.

Ned, his prime favorite, failed to induce him to seek investment for his money through the St. James Sunday School. He had never forgotten that he had been politely invited not to come again, for the present, to the infant-class of that school, for the reason that he had pulled Willie Wilde's hair, the which he declared he had a perfect right to do, because Willie pulled his.

The secret of his resistance, after all, to these persuasions, was, that Nursey had suggested to him how "nice" it would be for him, some day, when they were out walking together, to give his money to a poor little boy or girl, such as they often met in their wanderings. Charlie wanted to make the most of "the luxury of doing good." He wanted to see the smile of pleasure and hear the words of thanks which a personal presentation would procure. And it was not long before he found the opportunity he desired.

Nursey and Charlie were taking their walk one day, and, by chance, they came into the neighborhood of the Bible House. Charlie at once remembered the building, and turning abruptly to Nursey, said he,

"I want to go an' see Dr. Sing."

Nursey had been told that she might make this visit with Charlie at some convenient time, and so she readily agreed to the proposal. But "No," said Charlie; "not now; some udder time, 'cause I haven't give away his 'liddle stamp yet."

So they turned away and went down one of the streets that lead to the East River. They had not gone far before they came into the vicinity of one of those "tenement-houses" for which New York is in-famous. Children, whose numbers could hardly be counted, "they frisked about so," were playing on the pavement, in the gutters, in the street. Some were tilting up and down on an old dray, left there; some were making a dam in the gutter, along which dirty water was flowing from a neighboring distillery;

some were playing "tag," some were at "hop-sotch," and some at marbles. All were dirty and most were ragged; but they were merry and noisy at their play, and yet they looked so pale and thin that their very merriment made others sad.

"Nursey," whispered Charlie, "which s'all I give it to?"

As he stopped to make his choice among the children, some of them were attracted by the sight of him, so handsomely dressed as he was and so fair of face, and they gave up their play to look at him. One little lame boy, raising himself from sitting at the gutter's edge, came hobbling up with the rest, his crutch beating time to the saddest of tunes. Charlie moved slowly forward toward the lame boy, and while the two met each other, face to face, all the children who were nearest ceased their play and stood still to see what was about to happen.

"I's sorry for you," said Charlie, in a low tone, as he held me out as his gift to affliction and poverty.

"My name's Charlie: what's your name?"

"They call me 'Lame Jimmy,'" was the reply, in a weak, baby-like voice.

So many children were now gathering around that Nursey thought best to lead Charlie away. As they turned to go, one of the older boys cried out,

"Three cheers for Charlie!"

And the cheers were given, with many shrill screams and many tossings up of old hats and caps, very heartily. This vociferous display of popular approval was too much for Charlie; he pulled hastily at Nursey's hand, and they hurried away.

And now they returned toward the Bible House. There would be a few minutes for a short call upon "Dr. Sing" before it should be time to go home. They found the good Doctor talking very earnestly with two Bishops, but he stopped immediately and gave Charlie a hearty welcome; and then he introduced him to his friends.

"Gentlemen," he said, "this is Charley Cheeryble, one of the youngest missionaries we have. I gave him some funds to use the other day, and he has come to report. I *know* he didn't spend it for candy! *Did* you, Charlie?"

Charlie was somewhat abashed in the presence of these venerable dignitaries of the Church, but he took courage enough to reply,

"I dave it to Lame Jimmy."

"That's my *good* boy," said Dr. Twing, and he seized Charlie and tossed him up on his shoulder and gave him a ride around the room.

"And now, Charlie," he said, "these gentlemen are waiting to talk with me. To-morrow or next day you must come and see me again, and tell me all about 'Lame Jimmy.' I'm sorry, but I *must* say good-by now, for I'm very busy. Will you come?"

"'Es."

"Well, good-by, then!"

"Dood-by!"

I suppose some of my readers are bright enough to have said already, how could this "stamp" have known what happened at the Bible House, when he was over away off somewhere in the possession of Lame Jimmy? I *don't* know what happened at Dr. Twing's office. I made this up; but it's nearly enough true, I dare say. If you are going to be so particular as this in your readings, you will spoil the best stories that are written.

MISSIONARY CORRESPONDENCE.

ALABAMA.

Whistler—REV. F. W. DAMUS.

REV. AND DEAR SIR:—It always affords me great pleasure to communicate to you anything that may seem worthy of interest in regard to my little charge at Whistler, stating to you both the helps and hindrances in my pastoral work. There are indeed many things to cheer me in my field of labor; the numerical increase of my little flock, the Lord having added to the Church, this year, so far, twenty-three souls; a new church edifice; a Sunday school of nice, well-behaved children; a Young Men's Reading Room, with a library of about four hundred volumes, which will form the nucleus of our future parish library; and last, but not least, the warm affection of my dear people, for whom also I feel the liveliest interest. These are indeed no small encouragements, tokens of God's favor on my humble labors, vouchsafed by Him to cheer me up and urge me onward to more persevering efforts; but there are also hindrances in my work, both general and particular. Under the former, I include the utter prostration of all business, the indefinite future of the South, which hovers like a dark cloud over the whole land, rendering property of every description uncertain; closing up former channels of commercial prosperity, without opening new ones. You may ask any capitalist in New York why he does not venture to invest his capital in any Southern enterprise, and he will furnish the answer. What is the consequence? Utter prostration of business, bankruptcy, poverty, staring us in the face.

Take, as an instance, the Mobile and Ohio Railroad Company, on the prosperity of which the village of Whistler depends, for it is there that the company has its principal machine-shops; yet so reduced and straightened is that company, that it owes the workmen nearly five months' wages. As a consequence, the good peo-

ple of Whistler who depend upon the company have barely money enough to pay their grocery bills. You can therefore easily imagine how little they can give in aid of benevolent objects, or the support of the minister; not that they are unwilling, on the contrary these Whistler people are noted for their readiness to contribute towards any good cause, private or public. Thus you see that those general hindrances above mentioned, operate very unfavorably by leading to particular or local hindrances thereby impeding the work of the Church. In my last I asked you if it were possible, in your official capacity, to aid us in some way in the building of our church, to which you replied in your letter of May 21st, that you regretted very much that there were not funds for that purpose. In the meantime we were obliged to go on building, to save the lumber from decaying, or being carried off. The building is now so far finished (weather-boarded), that we shall be able to hold divine service in it very soon; still there is that unpleasant thought connected with it, that we are *fourteen hundred* dollars in debt, with no means nor prospects of meeting that obligation. Can you not, dear Brother, in some way or other open a way that would help us to pay off at least a portion of that debt? What is to become of our little Zion, erected in the midst of so promising a field, as month after month the creditors become more urgent for their pay? Shall we have the mortification, after all our labors (after all *my* cares) to see it sold to the highest bidder? I wrote, last year, three hundred letters to our brethren at the North and West, with but slender results, for I did not receive more than one hundred and sixty dollars.

These, Reverend and Dear Brother, are the hindrances in my pastoral work. I have taken the liberty of stating them to you frankly. I had contemplated opening a parish school, this Fall, at Whistler,

with a good Churchman as a teacher, but unless we receive speedy aid from abroad to relieve us of our present indebtedness, I fear I shall have to abandon the idea. This is another hindrance, and grieves me sorely. On the second Sunday after Easter, the Bishop confirmed six candidates in addition to those mentioned, and as a general thing, I am glad to say that the religious tone of the members is one of earnestness, and sincere attachment to the Church.

Commending myself and little flock to your earnest prayers before God, and asking God's blessing on you and your labors, I remain yours in Christ.

SOUTH CAROLINA.

Bluffton—REV. J. STONEY.

REV. AND DEAR BROTHER:—Since my appointment of missionary to this station, I have been alternating my Sunday services between the church at Bluffton and the chapel on Hilton Head Island, until the first of May, when from the inconvenience and expense of reaching the latter place, I had to discontinue my visits there, the distance to be traveled being fifteen miles in an open boat.

In respect to the religious condition of the country around me, you can hardly form a just conception. It is almost a second St. Domingo. With the exception of a colored preacher at Hilton Head, I am the only minister of the gospel within twenty miles of my station, while there are at least five hundred negroes in the immediate vicinity of Bluffton alone, entirely destitute of school instruction. Bluffton was formerly inhabited by wealthy, intelligent and thriving planters, who were driven by the hard fortunes of the late war to take refuge in the upper districts of the State, upon the capture of Hilton Head.

In the winter of 1863, the deserted village was consigned to the flames, by a party of soldiers from Hilton Head, but the church building escaped, being situated in the centre of an extensive open lot thickly studded with trees. The parsonage, however, was not so fortunate. A number of the former white inhabitants have returned to occupy the few houses left, but they are now very poor, and find their struggle with the new, and to them, strange, condition of outward circumstances, a severe trial.

I would gladly devote my whole time in ministering in holy things to both the

white and colored people within my reach; but the necessities of a large family of my own, press heavily upon me, and absorb every waking moment between the Sundays, while the people are too poor to pay me anything for my services. Could I be relieved of this necessity, there would be opened to me a field of missionary work, as large and as needy as any on the list of the Domestic Committee, and one in which I would only be too happy to engage. With the blessing of God, the church here would ere long revive, and the moral and religious aspect of the community improve. The rebuilding of the parsonage would of course greatly contribute to this end, but without kindly aid from abroad, it must continue in ashes for many years to come.

LOUISIANA.

Alexandria.—REV. C. DOWE.

REV. AND DEAR SIR:—Since my last report for April 1st, we have been favored with a visit from our good Bishop, who came into our parish on the 3d of April, and on the 5th confirmed in Trinity Church in Cheneyville five persons, and at Alexandria on the 7th eight persons. The friends of the Church at Cheneyville are very anxious to have the entire services of a minister, but owing to their weakness and poverty they cannot hope to enjoy this privilege, unless their minister can receive a large share of his support from a foreign source. In my own field at Alexandria, the prospect is discouraging. Again disaster is hanging over the planting interest of the parish, first in the way of a rainy season which has prevented proper cultivation, then in a partial overflow now upon us, to be followed it is feared by the caterpillar, which has already made its appearance. The hand of God seems raised against us, and our misfortunes are drawn out to a length that leaves but a narrow space between our present position and despair. Every year's failure plunges the planters deeper into difficulty, and now the gloom which rests on the minds of all is heavier than at any period since the close of the war. Imagine the worst you can of the condition of any people, and you will probably fall short of the reality.

Drawing my conclusions from the field of my own observation in the Parish of Rapides, I am of the opinion that the Church can be sustained through this period of physical, social, and political disorganization, only by the most gener-

ous aid from those in more favored parts of the country. The hope for St. James' Church, at Alexandria, centers in the rebuilding of its house of prayer, which was destroyed during the war. And there is a fully developed aspect of affairs in Louisiana that should, and doubtless will, stimulate the liberality of your Missionary Board. The Romish Church finds more favor with the people, generally, than at any former period, and is ready to occupy every mind that is open to its teaching. The ground remains to be divided between the Romish and our own Church. The political aspect in the organization, by the Methodists, of colored congregations, will cause that denomination the loss of public confidence with all classes of the white population. This is the effect already, and we ought to be prepared to build into a more perfect body the material which is thus accumulating.

MISSOURI.

Jefferson City—REV. W. H. L. HATTON.

REV. AND DEAR SIR:—You will please accept my sincere thanks for the check of fifty dollars, special. Your very prompt action in its transmission was conducive of much convenience, as I had expended my last five dollars.

This providential and timely remittance from Christian friends has supplied a great want. May they be spared many years, and be enabled to do many such generous deeds for Christ and His Church.

It is absolutely necessary to have a good deal of faith in carrying on the missionary work in these western fields, having very little else sometimes to live upon.

I am pleased to inform you that my schools are doing well, so far as numbers and a good name go. The male school closed its first session of four months on last Friday. The girl's school closes this week.

My parish-work has been going on as usual. The Bishop held a confirmation again during the session of the convention, and added two more members to our little flock.

Last March, I so exposed myself to frost and damp, during heavy storms of snow and rain, in trying to collect a thousand dollars to secure possession of the college, that I have been suffering from cold and sore throat almost all the time since. The work, however, had to be done, and I succeeded in accomplishing it with God's guidance and blessing.

We now possess a fine building, but we are in debt for it some six thousand dollars.

O, that some noble and liberal Christian friends would help us now to furnish the school against next September; if we could only get a good start all would be well, otherwise we will have to drag along.

NEBRASKA.

Omaha—REV. S. HERMANN.

REV. AND DEAR BROTHER:—Since my last report, our Bishop visited the "Hall" to administer the sacred rite of confirmation. Seven candidates, all inmates of the Hall, renewed their baptismal vows. We are thus sending out, year by year, the best educated women in the far West, members of our beloved Church. The influence of these carefully trained Christian women is already great, and will be daily becoming more widely extended as the school grows. Building is so very expensive here, that we cannot enlarge our accommodations as rapidly as the wants of the school require.

The Rev. Mr. Hutchinson came out here with the Bishop, and has taken charge of Bellevue, thus relieving me of that mission. The Bishop has appointed me to take charge of Fort Calhoun, a small but thriving town, where, you remember I formerly held service for a few months. The prospects of the Church in Calhoun are quite good. None of the religious denominations have any organization there. If the field is properly worked, the Church will unite nearly the whole town within its fold. We are making an effort to build a Church there this season, and have already made considerable progress in securing the needed amount. Let me illustrate how our work is done in these Western towns. We have not a single Church-family living in the town, nor is there a single place of worship in the village. We, therefore, being the first to make an effort for the erection of a Church, go to every citizen, and they subscribe, in most cases, perhaps, simply on the ground that the Church is a benefit to the town. And the moment we have a place of worship, we have what constitutes here, the first and most essential element of a parish. The Church grows with the place, it becomes at once a rampart against infidelity and worldliness, and a home for those who are wearied by the divisions of other organizations. Such a refuge and home for the sinful and weary we hope the Church in Calhoun will become.

ACKNOWLEDGMENTS.

THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from Aug. 1st to Sept. 1st, 1867:—

New Hampshire.

Goffstown—St. Mathew's..... \$5 00 \$5 00

Vermont.

Windsor—St. Paul's..... 2 68 2 68

Massachusetts.

Ashfield—St. John's S. S., for Bishop Randall..... 9 15
Amesbury—St. James'..... 12 00
New Bedford—Grace, from Mrs. Mary Shiverick, for Rev. S. D. Hinman, Indian Miss.; in memoriam, Francis Clement Shiverick, per Rev. Dr. Mulchahey.....1500 00 1521 15

Rhode Island.

Providence—Waldo C. Eames and sister, for Rev. G. W. Foote,.... 1 35 1 35

Connecticut.

Bridgewater—St. Mark's..... 7 00
Hartford—Good Shepherd, for Rev. J. H. George..... 5 00
" Rev. J. T. Huntington..... 50 00
Kent—St. Andrew's..... 11 00
Pogueslanock—St. James', of which from S. S., \$2.50..... 4 50
Southport—Trinity..... 40 05
Woodbury—St. Paul's..... 16 20 133 75

New York.

Brooklyn—Miss. J. P. Burge, for Bp. Randall..... 20 00
Cooperstown—Christ..... 50 00
Highland Falls—Holy Innocents,..... 15 00
Islip—St. John's..... 7 00
Malone—St. Mark's..... 40 00
Monticello—Willie H. and twin sister Addie A. Tremain, part contents Missionary Box, for Pacific Coast Mission. 0 50
New York—St. Ann's, a member..... 5 00
St. Bartholomew's S. S., per Jacob Reese, Esq., Supt. Church of the Transfiguration..... 25 00
Trinity Chapel, Mrs. Robt. E. Livingston, \$25; Jas. F. De Peyster, Esq., \$25, for Bp Tuttle..... 50 00
Poughkeepsie—St. Paul's..... 27 28
Richfield Springs—St. John's..... 81 53
" " Lady visitors, for Rev. G. W. Foote 10 00
Smithtown—St. James'..... 15 25
Westchester—St Peter's..... 410 66
West Point—Mrs. M. H. Mahan, for Rev. A. Spor, \$5; for Missions, Salt Lake City, \$5..... 10 00
White Plains—Grace..... 121 70
" " From Missionary Box of Louis and Rosalie. 1 00 989 92

West. New York.

Batavia—St. James'..... 64 95

Seneca Falls—Trinity, of which, for Rev. G. W. Foote, \$10..... \$59 58
Waterloo—St. Paul's..... 56 00
Whitestone—St. John's for Miss. at Salt Lake City..... 35 00 \$215 53

New Jersey.

Belleville—Christ, a member..... 2 00
Hackensack—Christ..... 114 10 116 10

Pennsylvania.

Lower Dublin—All-Saints'..... 105 00
Oxford Church—Trinity..... 355 38
Philadelphia—Rev. A. Fullerton, for Missions in South..... 5 00
West Whiteland—St. Paul's..... 50 00
West Mariboro—St. James'..... 1 88 517 24

Maryland.

Deer Creek Parish..... 5 00
Howard County—Trinity..... 11 77 16 77

North Carolina.

Rowan County..... 2 50 2 50

Texas.

Marshall 12 00 12 00

Ohio.

Cleveland—Grace..... 32 60
East Cleveland—St. Paul's..... 3 00 35 60

Illinois.

Dixon—St. Luke's..... 5 46
Jacksonville—Trinity, for Bp. Clarkson, per American Ch. Miss. Society..... 25 00 30 46

Wisconsin.

Berlin..... 5 00 5 00

Missouri.

St. Louis—J. P. Doan, Esq..... 100 00 100 00

Iowa.

Lyons..... 8 00 8 00

Nebraska.

Plattsmouth—St. Luke's Miss'y Society 46 95 46 95

Oregon.

Summerville..... 3 00 3 00

Legacies.

Estate D. Ticknor, late of U. S. N., being ½ of one-fifth of \$250..... 25 00 25 00

Young Soldiers of Christ.

Receipts for the month..... 200 29 200 29
Total since Jan. 1st, 1867, \$7,744.31

Total \$3,983 29
Amount previously acknowledged 102,897 53

Total received since Oct. 1st, 1866.....\$106,885 82

MISSIONARY TRACTS.

NUMBER SEVEN.

Delegate Meeting of the Board of Missions,

MAY, 1867.

MEETING IN ROCHESTER, NEW YORK.

ADDRESS OF THE REV. JULIUS E. GRAMMER, D.D.,

RECTOR OF ST. PETER'S CHURCH, BALTIMORE.

"THE SPIRITUAL LIFE OF THE CHURCH, THE MEASURE OF HER MISSIONARY SUCCESS."

The world is at fault in its judgment of the kingdom of God, because it judges according to appearances, and because it lacks the spiritual discernment needed for spiritual things. Hence it questions the success of missions, and is ready to charge the Church with failure in its enterprise.

A similar spirit of skepticism perverted the minds of the Jews in the life time of our Lord. They were not satisfied with such evidences as attested the heavenly origin of Christ's ministry, but were constantly seeking "*a sign*." They needed to be taught that "the kingdom of Heaven cometh not with observation." The unbeliever in the success of missions needs the same lesson.

In order to ascertain the measure of success attained in any cause, we must first know which is the object in view. The ministry of the Church, like that of her Divine Head, is specific and peculiar. It aims at certain results, and by methods which inspired wisdom has ordained and blessed. If those results had been purely secular, or if they had been limited to such interests as most appeal to men's pride or avarice, we should not wonder at a spirit of doubt and cavil in regard to the success of missions.

1. But let us consider what was the nature of Christ's mission and that entrusted to His apostles. He said: "Go ye into all the world and preach the Gospel to every creature." He also, in another form, commissioned them, saying: "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo! I am with you always, even unto the end of the world." The object which he set before His Church was plainly independent of all forms of political rule. It was to establish a kingdom, but "*not of this world*." It was not to rival Cæsar in worldly pomp and splendor, but it was to possess the gates of men's hearts and reach the springs and motives of human conduct by a sceptre of resistless grace and love. The mission of the Church is not agrarian or communistic. It does not seek to obliterate those distinctions which have their origin in reason and the dictates of natural religion. The great design of missions is to teach the world, lying in sin, of a Saviour; to publish the commandment of God how that all men should repent. It is to hold up the Bible as the supreme autho-

riches of the Church, and the written revelation of God as above all law—oral or traditional. The work of the ministry is to teach by the word and the sacraments *Christ* as “*the end of the law for righteousness to every one that believeth,*” *Christ* as “*the Life, the Truth, and the Way.*” The Church, as a school of holiness, is to *educate* man as a probationer for eternity, and to point him to the Cross as the pledge of his pardon and the constant memorial of his guilt and redemption through the all-sufficient and only saving sacrifice of the Son of God. *This is a brief, imperfect, and general view of the scheme.*

2. And looking at this as the *main design* of missions, we may boldly challenge the skeptic to the study of their success. What do we see in the light of history? We see the whole world revolutionized in its faith and religion by the teaching of the Apostles. We see, after all the ineffectual efforts at resistance of the enemies of the Cross, the great Constantine accepting it as the token of conquest. We see the whole Roman Empire enlightened with this sacred teaching. We see the Galilean fishermen, the untutored Apostles, realizing in their history the parables of the leaven and of the mustard seed. In the face of danger, difficulty, and death, they vindicated their cause and planted the Church in all Asia Minor and on the very coasts of the then known world. They had no sword but the sword of the spirit. They had not, indeed, the mail of the ancient warrior, neither the shield of Achilles, nor the cloak of Ajax. But they went with the word of God “on the right hand and on the left,” with the panoply of Christian heroes, and in the spirit of David before Goliath, trusting in the God of Israel; and what was the result? Heresies as ancient as the race were exposed and vanquished, giant errors and wrongs were sent reeling from their thrones, and spiritual wickedness in high places made to blush and tremble. The proudest intellects were humbled before the truth, and the feeblest guided and strengthened. The Church in her missionary work has belted the earth in zones of light, and caused the nations sitting in darkness to hail with joy the brightness of her presence. The success of missions is the miracle of her history. It is the proof that she came *from God*, and is not a contrivance or work of man. In referring to her success and wonder-working agencies, as they are controlled by the Spirit of Omnipotence, the Master said that His disciples should accomplish greater miracles than He. What can be a greater miracle than the conversion of Constantine or of Augustine? Who that credits history or biography, which is only an inferior branch of it, can say that the Church of God has failed in her work? See the continent of Europe with its temples of praise, its schools and asylums, like so many constellations, scattering their benign radiance over the moral sky. Indeed, so great has this success been that the Christian apologist justly regards it as an unanswerable argument for the truth of Christianity, and the world may well say, as did Nicodemus to our Lord: “No man can do these miracles except God be with him.” If it had been of man it would have come to nought. But it did not depend like Mohammedanism upon the scimitar and an arm of flesh. That, we see, is justly deserving of being compared to “the sick man.” It is fast dying, because it is of the earth earthy. They that take the sword shall perish by the sword. And the sentence of the cruel Turks is written as legibly to the eye of faith upon the scroll of Providence as was the doom of Belshazzar upon his palace walls. Neither did the Apostolic Church depend for its growth and the diffusion of its influence and power, like Romanism, upon empty pomp and meretricious ritualism and fraud and force. It trusted to the promise of Christ for the gift of the Spirit, and it planted the incorruptible seed of divine truth, even the word of God, which liveth and abideth forever as the element of its strength. Looking back upon eighteen hundred years of the Church’s conflict with error, preju-

dice, and earthly power, and seeing how she has possessed the gates of her foes, we may well exclaim: "What hath God wrought!" The wilderness has been made to rejoice and blossom as the rose. The dreary wastes of heathen superstition have been gladdened by the streams of salvation, and weary and thirsty millions have come to find refreshment and life in the fountain of Gospel truth. As we survey the spectacle which is presented by her success, and see the militant army rallying to the standard of the Cross, and heralding their way to the very strongholds of worldliness and infidelity, we may well say: "Who can count the dust of Jacob and the number of the fourth part of Israel. Surely there is no enchantment against Jacob, neither is there any divination against Israel." But the half has not been told. To judge of missionary success we must follow the work to a future world. And what then should we see? If the veil could be parted which conceals the Church triumphant from our view, oh! what eternal and splendid trophies of grace should we hail as the crowning proof of missionary success! The harvest is the revealer of the seed time, and "*the harvest is the end of the world.*" Then the plains of immensity shall glisten with the gathered fruits of the ministry of reconciliation and peace, and the "harvest home" shall be sung by the reaper-angels over souls countless as the sands and shining as the stars, which once were lost, but found; once dead in sins, but made at last alive unto God through the *work of missions!*

3. But at what period of this work on earth has the success been the greatest? Pentecost, Antioch, Samaria, Cyprus, have been made memorable for the achievements of God's grace through the apostles' ministry. When they came to Thessalonica, they who opposed them said of them: "These that have turned the world upside down have come hither also." And not only during the life-time of the first disciples, but in the fourth century, when the heart and mind of the whole Church were jealous for the doctrine of the divinity of Christ and of the Holy Ghost, was the success of her missionary work most signal. *They were periods of her greatest spiritual life.* So was the early part of the sixteenth century, when the Bible was unlocked to the public mind, and when Christianity seemed to have been raised from the grave and prison-house of the Papacy. Then the great doctrine of "*justification by faith only*" was so bravely vindicated in the writings and by the martyr deaths of the Reformers. The latter part of the eighteenth century was also a time of the deepest religious interest; and as the new life stirred the souls of men, they multiplied houses of prayer and temples for the worship of the living God. Then began the missionary zeal of our mother Church of England, and she sent her sons in the path of the apostle, "far hence to the Gentiles." Those eras which have been marked by the increase of the Church's members and efficiency have been noted for the fervor of her piety and more abundant life.

4.—If it should be asked why the Church has not had greater success, the answer is, It is not because she has been straitened in God—He has said, "My grace is sufficient for thee;" it is not because she lacked the authority and power—Christ said to His missionary apostles—"All power is given unto Me in heaven and in earth," "Lo, I am with you, &c;" it is not because the ministry is inadequate to their work—it has pleased God by the foolishness of preaching to save them that believe. And besides this, there are certain subsidiary agencies for which our branch of the Catholic Church should not be ungrateful, and which she should be prompt to employ. She possesses a liturgy which is redolent of the savor of Gospel truth, a form of worship as instructive as it is spiritual; with its luminous creeds, guiding as by transparent mottoes the whole procession of the services, leading the sinner—as in its litany—to wrestle like Jacob with the angel at Bethel, and to cry to the Lamb of God for

"mercy" and "peace;" with its 39 articles, more complete than the theses of Luther, standing in the Prayer-Book before the service for the ordination of ministers, (as if the Church would nail them to the vestibule of the sanctuary,) and so grounded upon what is read in Holy Scripture, "or may be proved thereby," that as we walk about Zion we point to them and say "mark well her bulwarks!" a liturgy so carefully composed by the most pious and learned minds; so hallowed by the memories of the earliest Christianity; so instructive as to the government, discipline and worship of the Church, so like the raiment of the king's daughter, as it is woven from the golden threads of inspired truth and "all glorious within." She possesses, too, a form of ecclesiastical administration, both apostolic in its character and adapted in every way to her highest efficiency in every field of missionary effort. Failure to attain a larger measure of success cannot be owing to any deficiency in the appliances of our Church, neither can it be for want of *opportunity*. The Macedonian cry has come up from all quarters. Our own children in the West hold out imploring hands and cry to us, "give us bread or we perish." The press is as the "gift of tongues," and steam and electricity are as so many voices in the wilderness, crying, "Prepare ye the way of the Lord."

Why then have we not realized greater success? *It is because we need more spiritual life.* Because we have been engrossed by worldly care, and all interests save those of the Kingdom of God.

5.—How are we to quicken this sluggish existence and kindle anew the pulses of our life to God? *By prayer for the Holy Ghost.* There is the promise of the Saviour to send the Paraclete. He commanded his apostles to tarry in Jerusalem till they should receive this life-giving power from on high. For His renewing and guiding presence we pray at every Consecration, Ordination, Confirmation and Baptism. Without His life the Church would be as a fruitless tree, withered and forsaken by the husbandman. She would be as a lantern without a flame, as a body without a soul. While indeed we have every agency of christian power and missionary success, without the Holy Spirit the Church must be as the altar of the prophet without the fire from God.

"Come Holy Ghost, our souls inspire,
And lighten with celestial fire."

"Thy blessed unction from above—
Is comfort, life, and fire of love."

The spiritual life of the Church may be intensified and increased also *by giving*. Giving is a sort of prayer—for the alms of Cornelius were a memorial before God. The farmer gives his grain to the earth and thus asks of it a harvest. Plutarch relates the incident that Leonidas, the preceptor of Alexander the Great, rebuked him for his lavish use of perfumes, because on a day when he sacrificed to the gods he took both hands full of frankincense and cast it into the fire; but afterwards being a man, he conquered the country of Judea (the fountain whence such spices flow) and sent Leonidas a present of five hundred talents' weight of frankincense, to show him how his former prodigality made him thrive the better in success, and to advise him to be no more niggardly in divine service. "Thus," continues Thomas Fuller, from whom the above is cited, "they that sow plentifully shall reap plentifully. I see there is no such way to have a large harvest as to have a large heart. The free giving of the branches of our present estate to God is the readiest means to have the root increased for the future." (Fuller's Good Thoughts in Bad Times, p. 57.) With such a spirit of *prayer* and consecration we may well call upon the "nations to be glad and sing for joy," for "God, even our own God, shall bless us, and all the ends of the earth shall fear him."

FOREIGN MISSIONS

OF

The Protestant Episcopal Church.

OCTOBER, 1867.

EDITORIAL.

MEETING OF THE BOARD OF MISSIONS.

THE thirty-second annual meeting of the Board of Missions will be held according to appointment in the Church of the Ascension, New York, on Wednesday the sixteenth inst., commencing at five o'clock, P.M. It is to be hoped that this meeting will be largely attended. Our missionary work, both domestic and foreign is increasing in its magnitude and importance, and the responsibilities connected therewith are enlarging in the same proportion. These responsibilities require all the wisdom and zeal which the Church can command. The absence of so many of our Bishops in attendance upon the Pan-Anglical Council, rendered it advisable to defer the annual meeting until the sixteenth, in the hope that it will be convenient for them to attend on their return to their homes, thus adding much to the interest of the occasion by imparting a share of the enthusiasm inspired by their experience abroad.

We hope for a full attendance, also of our Right Rev. Fathers who have not been recently abroad, and from the clerical and lay members of the Board. And we trust that all will come with a spirit of earnest prayer for God's guidance and blessing without which all counsel and effort are in vain. Our help in the great work we have to do is in the name of the Lord. "Except the Lord build the house they labor in vain who build it."

At the annual meeting held in 1865, a resolution was adopted to this effect: viz., "that in addition to the business-meetings of the Board, there will be occasions in which members of the Church present will be permitted to take part in the consideration of the subject of Church Missions." This resolution was no doubt adopted with a view to securing a larger attendance upon the meetings of the Board, and that the attendance should not be confined to the members of the Board merely, but that others who feel an interest in the Missionary work of the Church would be most inclined to

attend if they were allowed the privilege of taking part in the deliberations upon missionary topics. We trust that such may be the result, and especially that there will be a full attendance of the members of the Board.

DEPARTURE OF MISSIONARY BISHOPS.

BISHOP Payne accompanied by Mrs. Payne and Miss Mary E. Savery, a recently appointed missionary teacher, sailed for Africa, via England, on Thursday the fifth of September.

Bishop Williams of China and Japan, sailed for England on the eleventh of September.

By request of the Foreign Committee both these Bishops attend the Pan-Anglican Council, which, by the time this reaches our readers will have been held. We trust that the work of evangelizing the heathen shall have had a large share of the attention and interest of that august body, and will receive a new impetus from that interchange of sentiment.

We commend to the prayers of the Church these our mission Bishops and missionaries that God may be with them in their journey, overshadow them with his kind protection, bring them in safety "to the haven where they would be," and enable them to return to their great and arduous work with renewed strength of body and soul.

DR. GRAMMER'S ADDRESS.

WE call the special attention of our readers to the address of the Rev. Dr. Grammer, delivered at the Delegate Meeting in Rochester, published in the present number.

The subject is one well worthy of the tongue and pen of earnest men, and we trust that the able and fervid manner in which it is handled by Dr. Grammer will be the means of kindling the missionary fire in many hearts.

THE LORD'S TITHE.

WE proceed, according to our promise, to notice more at length the excellent pamphlet with the above title.

In the opening pages the author shows that while in the first ages of the Church the Saviour's command to evangelize the nations was obeyed, yet that since then, that command "has gone to the wall from generation to generation." In proof of this, he states that though eighteen centuries have passed since that command was given, there are still over nine hundred millions of Heathens, Mohammedans, and Jews to whom the Gospel has not been made known.

That which lies at the root of this failure to convert the nations, and which has contributed more than anything else, Satan excepted, to hinder the spread of the Gospel,

he maintains is the fatal mistake of Christians in regard to their *stewardship*. The idea has pretty generally obtained among them that all a man honestly gains by his labor, belongs to him and his children. So he clutches and hoards, apparently ignorant of the fact that a *part* of what the Lord gives him, belongs of right exclusively to Him, for the propagation and support of His religion in the world.

THE LORD'S PLAN.

Christians therefore must "unlearn what they have learned amiss," and be educated up to the point of being willing to adopt the *Lord's* plan, and not *man's*; namely, to give, after their taxes and lawful debts are paid, *one-tenth* of their *net* income for the support of religious and benevolent objects. Then it is reasonable to expect that the Gospel will soon be "preached to every creature."

But can Christians generally be prevailed on to give this amount? Doubtless not at *once*, but in good time, with God's blessing on the becoming supply of men and means. *If this may not be, the world must continue as it has been for the last fifteen hundred years, though it should last for a thousand centuries to come!*

AN OBJECTION ANSWERED.

The author thus disposes of the objection that the plan is an Old Testament, and not a New Testament one:

"There is no command in the New Testament for giving one-tenth. It was a law of the Jewish church, and for a special reason. The tribe of Levi, the ministers of religion, had no portion assigned them with the other tribes, in the division of the land of Canaan. The Lord, therefore, required that their brethren should give, each man, the tenth of his annual increase, for their support. The objection is admitted as entirely true. But if, under the Christian dispensation, there is found an institution of Christ, and an ordinance of God, together with well known and existing circumstances, which place the Christian ministry on entirely *equivalent* grounds with the Levite as to their dependence for support on those whom they serve, then the annual gift of one-tenth for the support of our Maker's religion in the world, is as binding upon every man now, as upon every man in the Jewish church.

"The moment a man enters the ministry, he voluntarily cuts himself off, in accordance with public sentiment, from mercantile, agricultural and mechanical pursuits, and all the ordinary means by which other men make a provision for their families, and for old age. Through their whole lives, the clergy, as a body, are entirely dependent for support upon what the people are pleased to give them. Are not these things so, and universally known to be so? Are not the Lord's ministers then, whom He still ordains shall "live of the Gospel," quite as dependent *now* for their food and raiment, as were the Levites on their brethren? And yet *these*, in accordance with His own estimate of right, received their *tenth*. But when we take into consideration that the Gospel is yet to be "preached to every creature," and the number of ministers which it will be necessary to educate, send and sustain, to reach those hundreds of millions of

heathen, who are sitting "in the shadow of death," to say nothing of the souls in Christian lands, how can it be supposed that every man's tenth, who has come to the knowledge of the Saviour, will not be *needed* to accomplish the great work required of us?"

NO LACK OF MEN.

The writer of the pamphlet believes that there need be no lack of men for the purpose of the world's evangelization, and says: "There are thousands of poor and pious young men belonging to the different denominations who would engage at once to devote their lives to the ministry, if they could be educated for the purpose. From our 24,000,000 at the North and West, we could send into the field over a million of men to fight the battles of their country. Why? In addition to the patriotism of each, their country supported and sustained them. Is it at all probable that a *less* zeal for the extension of Christianity would be found among the pious poor, if Christians were to show themselves (as they never yet have done) *willing* to carry out in a *practical* and *rational* manner, the command of Christ to its full completion?"

A PLAN FOR OBTAINING THE ONE-TENTH.

Mr. Kellogg advocates the establishment of a Tithe Society in each State, and the employment of a suitable Agent to aid in educating the people up to their duty in this respect. Upon these points he remarks: "1st. Let three thousand dollars be raised among the different denominations in the State, (or in some other way,) as the salary, for one year, of a State Agent, either clergyman or layman. The Agent to be selected for his peculiar fitness for the work—one whose heart is in the work, a tithe man himself, a good extemporary speaker, capable of commanding the respect of all with whom he may be brought in contact.

2d. Let it be the *first* duty of such Agent, after his appointment, to go into the principal towns of the State, and form *one* Society, embracing as many denominations as will co-operate in the work, with suitable officers. The Agent to urge upon these Societies the duty of obtaining *pledges*, where practicable, to give annually *one-tenth* part of the income of those making such pledge, excepting an amount sufficient to pay their taxes and *bona-fide* debts; the amounts so given to be faithfully applied to the propagation of Christianity, at home and abroad, and the aid of benevolent objects. And, as the Gospel is the most precious of all blessings, and is yet to be "preached to every creature," through the instrumentality of *men*, let it be recommended by the Agent that *one-fourth* of each man's tenth be devoted to the *education* of pious young men for the ministry, in his own denomination. Let this one-fourth be sent to the treasurer of some existing educational society of his proper denomination, to be used exclusively for the designated purpose, and the remaining three-fourths to go into channels already open and prepared for its reception. Let it be the duty of each Tithe Society, through its members, to search for and obtain the names of pious young men, to be educated for the ministry, such as it shall be willing to recommend, and send their names to those education societies."

The pamphlet concludes with suggestions for making this method as effective as possible, and whether we agree to this plan or not, it is certain that *something* is needed to cause professing Christians to realize that "the silver and the gold are the Lords;" that we are but the stewards of his bounties; and that "it is required in stewards that a man be found faithful."

AN IMPORTANT WORK.

WE have beforetime informed our readers of the exceedingly important labors of the Rev. Dr. Grundeman, of Gotha, Germany. For five years he has been engaged in the preparation of a GENERAL MISSIONARY ATLAS, in which all the Foreign Missionary Stations of all the Societies in the world, should be distinctly marked. The German edition of the Atlas has been published, and the author has sent us the proof sheets of the first part of the first division of the English edition. This part is devoted to WESTERN AFRICA, and contains four single and four double maps printed in colors. These maps are very beautiful, and possess a marvellous distinctness of outline. Each map is accompanied by about two pages of letter press, containing a sketch of the geography and general character of the country delineated, its inhabitants, the history of the Missionary Stations, and their present condition.

The map of Liberia is a double one, and shows the country from Cape Mount to beyond Cape Palmas. It is the most complete map of this region which we have ever seen. Sixteen places are marked as mission stations of our Church, and of our mission, Dr. Grundeman says: "It exercises an extensive and beneficial activity at Cape Palmas, as well as among the tribes living eastwards, and even among those who dwell far up in the interior country. Here the mission bestows its attention more especially on the still pagan nations, while at the other stations indicated in the map it devotes itself more to the Liberians."

The whole Atlas in English, as in German, will consist of thirty-six single and forty-two double Maps, arranged as follows:

1st division, Africa,	- - - - -	20 Maps.
2d " Asia, including Turkey,	- - - - -	27 "
3d " Australia, including Polynesia,	- - - - -	16 "
4th " America, including Map of the World,	- - - - -	15 "

The Maps show the positions of the Missionary Stations of upwards of eighty Missionary Societies of America, England, Germany, Holland, &c., the names of these Stations being distinguished by colors.

The work is quite unique, and is indispensable to all who would have a right understanding of what is being done in propagating the Gospel in the various foreign fields. As soon as the English edition is published, and an agent appointed for it in this country, (as is the intention,) we will notify our readers.

Foreign Missionary Box Association.

MISSIONARY BOXES.

It is a very easy and simple thing to keep a Missionary Box, so much so that many think perhaps there is not much use to try. But simple things are often very important and accomplish great results. A drop of water is a simple thing, yet it forms a part of the shower that makes the grass grow and supplies the springs which in their turn supply the rivers.

The coral insect is a very little thing, but silently it does its work in the hidden depth of the ocean, and helps to build the great islands which in time lift themselves above the surface of the sea. So the family Missionary Box is a simple, unpretending thing, but is capable of bearing a part in the great work of sending the Gospel to the heathen, a work that is precious in the sight of the Lord, a work that will endure long after the present worker has passed away.

It is done quietly and all the better for that, but it tells on the grand result. It reaches round the world, for it not only helps to convert the heathen but comes back with a blessing. The habit of self-denial, which the Missionary Box cultivates, is a great blessing. Selfishness is one of the deepest and strongest principles of our nature, and often hinders our usefulness and destroys our happiness. There is little danger that our children will grow up too unselfish.

THE SELF-DENIAL BOX.

At an annual missionary meeting held in London, one of the speakers stated that a juvenile missionary society had been formed in his own congregation called the "Youthful Branch Society." Children not more than eight years old belonged to it. One of these, a little boy said to his mother one day: "Mother we have many things in the course of the year that we might do without, may we not put them into the box for the missionary, and call it the self-denial box?"

If only we had a few thousand such self-denial boxes in the families of our good Christian people into which they would put a small portion only of that which they pay for luxuries, we should not want for means with which to carry on the missionary work.

MRS. GRANT AND HER MITTENS.

Mrs. Grant, the wife of Dr. Grant, the eminent Missionary to the Nestorians in a letter to a friend, published after her decease, said: "I like to see children begin early to contribute to the missionary cause from their own little stores. I well remember an incident which occurred when I was seven years old. Indeed, to it I trace my present employment in the missionary field. Mr. and Mrs. S— were about to depart for the Sandwich Islands from an adjoining town. A box was prepared by a lady of our village and the things were mostly prepared and packed at our house.

My mother, to encourage benevolent feelings in me, desired me to put into the box a pair of mittens of which I was very fond. After a little struggle I gave them up, and from that moment felt a deep interest in the Sandwich Islands' mission. I was accustomed to regard those islands as the probable field of my future labors, for I anticipated even from that early period with much pleasure, the time when I should engage in the missionary work."

MISSIONARY BLACKBERRIES.

ONE of the young members of our Missionary Box Association in Pennsylvania, has been gathering blackberries during the present season, and selling them and putting the money into the missionary box. The last we heard from him he had made a dollar in this way. When the blackberries are gone and the frosts come back again, we shall probably hear of his gathering nuts for the same purpose. That boy will be a missionary some day.

He *is* a missionary already.

RIGHTLY NAMED.

A good brother writes us that he has a class of little girls who are keeping missionary boxes, and he calls them "Little Missionaries." They are rightly named for they are helping in their way and sphere to carry on the missionary work.

MISSIONARY BOXES ON THE BRAIN.

A SHORT time since we had the pleasure of addressing a children's missionary meeting in a neighboring diocese. In a note since received from the Rector he says: "We are very glad that you were with us. Our Sunday-school children are getting missionary boxes on the brain." We did not intend to set them crazy, but they might get a worse thing on the brain than a missionary box. All those who have tried them find them not only safe, but beneficial, and a source of enjoyment as well as of good. We say, therefore, try them, try them.

DIFFERENT KINDS OF GIVERS.

A LITTLE boy, who had plenty of cents, dropped one into the missionary box, laughing as he did so. He had no thought in his heart about Jesus, the heathen, or the missionary. His was a *tin* penny. It was as light as a scrap of tin.

Another boy put a penny in, and as he did so looked round with a self-applauding gaze, as if he had done some great thing. His was a *brass* penny. It was not the gift of a "lowly heart," but of a proud spirit.

A third boy gave a penny, saying to himself: "I suppose I must because all the others do." That was an *iron* penny. It was the gift of a cold, hard heart.

As a fourth boy dropped his penny in the box he shed a tear, and his heart said: "Poor heathens! I'm sorry they are so poor, so ignorant, and so miserable." That was a *silver* penny. It was the gift of a heart full of pity.

But there was one scholar who gave his cent with a throbbing heart, saying to himself: "For Thy sake, O loving Jesus, I give this penny, hoping that the poor heathen whom Thou lovest will believe in Thee, and become Thy disciples." That was a *golden* penny, because it was the gift of love.

How many of our young readers give golden pennies?

 COMMUNICATIONS.

A FAITHFUL SERVANT OF THE LORD.

PHILADELPHIA, August 20th, 1867.

REV. AND DEAR BROTHER: You have received the intelligence of the death of the Rev. Thomas Toomey, July 11th, in the Episcopal Hospital, Cape Palmas.

My heart prompts a tribute to the faithfulness of this servant of our Lord.

Mr. Toomey, as you are aware, a native of Ireland, went out to Africa as a cabin boy. The crew of the ship to which he belonged were murdered by the natives of the Plabo tribe, in which we have a missionary station at a point thirty-five miles below Cape Palmas. The boy Toomey owed the preservation of his life to his having had the presence of mind to hide among some wood in the hold of the ship, while the natives and crew were engaged in their murderous fight. This over, the former were so engrossed in the plunder of the vessel, that the boy was forgotten until they went on shore. Some Liberian traders found there interceded for the lad, and he was delivered into their hands. He was brought by some friendly natives to Cavalla where he was gladly received.

Employed at first as a laborer he soon manifested such a fondness for books that he was soon placed under a system of instruction. Up to the time of joining his ship, young Toomey had only known Romanism. But his captain, superior to most of his class, had taught him to read the Bible, and gave attention to his moral training. A sense of religion was early developed under religious privileges at Cavalla, and he was shortly confirmed. He was successively qualified for and employed as printer and teacher. He then became a candidate for the ministry, and diligently pursued a regular

course of study except the languages. At the proper time he was ordained deacon and afterwards priest.

Mr. Toomey was earnest in his Christian character, a successful student and zealous minister and missionary, waxing stronger and stronger to his life's end. He was a *lively member* of our Convention, a constant and devoted attendant at the district missionary meetings, and delighted in missionary tours—"preaching among the Gentiles the unsearchable riches of Christ."

When, last year, by my absence and the subsequent withdrawal of Rev. Messrs. Duerr and Hartley from the mission, he was left the only Presbyterian of the mission at Cape Palmas, he seemed to rise to the spirit and duties of his position; he labored on to and beyond his utmost strength, supervising all, animating all, until called to his exceeding great reward.

Just before he died he said to Mr. Gibson: "Please thank the Bishop for all his kindness towards me, and ask him to take care of my wife and children."

"Servant of God, well done!
Rest from thy loved employ;
The battle fought—the victory won,
Enter thy Master's joy."

J. PAYNE.

SOCIAL LIFE OF THE NATIVES OF WESTERN AFRICA.

BY THE REV. J. G. AUER.

POLYGAMY.

Two of the greatest social evils are *polygamy* and *slavery*. Family-life, in its perversions, is the basis of both; and *selfishness* ("lust of the flesh, lust of the eye, and the pride of life,") is the principle. A man takes as many wives as he can buy, (usually with cattle,) they support themselves and him too; therefore the women prefer a husband with many wives. The price of a girl is about forty dollars. They are early betrothed, (or sold,) sometimes before they are weaned. It is a mere bargain between the father and the future husband, who may be twenty or seventy years old. He waits till the girl is grown up, and then there is some sort of marriage festivity, and often religious ceremonies. If the wife does not please, she is returned to her family, and half the "dowry" repaid by them; if she wishes to separate, she simply repays the dowry and goes. In democratic Africa adultery is only punished by a fine; in despotic Ashantee the laws are stricter, and in Dahomey it brings life-long slavery or instant death.

The early betrothals keep young men without wives for a longer or shorter time. They also are a great obstacle in female education. Educated and baptized girls would be dragged into heathenism again if left to the despotic will of a heathen man. The missionary, therefore, has to select those that are still free or redeem them by paying the dowry.

FAMILY LIFE.

Children are regarded as a blessing by both parents. They increase the importance and (if they are daughters) wealth of the father; and they are a source of comfort, help, pride and authority to the mother. A childless woman has to work hard, has no comfort, and is entirely alone and neglected when old and weak. Children cleave to their mother more than to their father, and a full brother or sister is called "my mother's

child." The rules and religious duties prescribed for women and their infants, are similar (often like) to those in the law of Moses. A mother is respected and exempted from hard work till her child is weaned, (when it is two years old.) Many infants are murdered by the exposure and rough treatment they are subjected to. Our Greboes treat them to a good dose of red pepper the first thing, "to clear their throat," but it often causes inflammation and death. Cripples and sickly children have little chance for life. The father sees and names the child when it is a week old, (usually performing some religious ceremony.) The cradle of infants is their mother's back, where (on the Gold Coast) they sit on a cushion, secured by a piece of cloth—which cushion is worn from girlhood, and regarded as rather "becoming." Grebo women carry their offspring in a sort of saddle, like a haversack. Toys are scarce in Africa. Ashantee girls carry a horrid wooden baby on their little backs; boys play with monkeys and young tigers. As soon as possible, they are employed in house or farm, helping their mothers in carrying home fruit, water and wood. Little boys often carry their father's gun, bag and all, while the old gentleman takes it easy.

When the *head* of any family (or of the tribe) dies, his brother, or *sister's son*, is the lawful heir. He usually takes the official position of the deceased, and inherits all his wives, children, slaves and general property. That's the reason why you do not find orphans and widows in heathen Africa. This *head* of a family is responsible for all belonging to it, men and women, free or bond—paying their debts and fines, and making good every mischief they may run into. On the other hand he can command all their time and service. Men and women work for him, and he divides the "spoil;" he gives his young men, who have served well, a gun, a house, a wife; but he is still their "father," whether they are older or younger than himself. A troublesome fellow is sometimes simply sold or pawned, and thus got rid of. In Ashantee and Dahomey a man pays his debts rather by giving away some of his "cousins," than other property. Funerals and law-suits cost a great deal, because all the powder, cloth, etc., used, and all the provisions consumed by the crowd, must be paid by the family concerned, who are entirely at the mercy of visitors, and thus often reduced to beggary or slavery. This "patriarchal family-system," in connection with polygamy, destroys all individuality, self-consciousness and liberty. Industry and enterprise is held down by the law of communion; the sense of right and justice is swallowed up by mere family interest. Polygamy creates dissension and strife within the family, and this petty spirit of clanship divides towns and tribes, brings discord and war, and national growth and social improvements are impossible.

SLAVERY.

There are two kinds of slavery: they may be styled *domestic* and *foreign*. The latter comprises captives from other tribes; the former, those bought from the same tribe, or born in "the house." The captive slaves, not speaking the language of their masters, are badly off, and cruel treatment (they are stubborn,) drives them often into madness or suicide. To give one instance: A fine, strong man from Bornu, with eagle nose and eyes, who had possessed many horses, and much cattle, was taken captive by Mohammedan thieves, and sold in Ashantee. He disdained doing menial work, did not understand but a few words of the language, was beaten and *cut*, left without food or clothing, or shelter, until his limbs were literally rotting, and he perished miserably. His manly countenance, full of spirit and pride, had sunk to that of an idiot. This explains why so many "imported slaves" are said to have had the appearance of "idiots and monkeys." Think how they were hunted down at home, chained together

like dogs, dragged to the seashore, packed in dungeons till the arrival of a ship, then crowded into the "hold," often chained to the dead and dying, treated and beaten worse than beasts—and is it strange that they should be crippled and mad when again exposed to the market?

The domestic slaves in Africa, perhaps from the same town, feel quite easy and at home, intermarry with their master's family, acquire property, and, in some cases, are richer and better men than their masters. They have, however, to bear the brunt of every danger, trouble or shame, and their very life is not safe.

Africans would seldom make raids on other tribes or towns for the sake of obtaining slaves, although they enslave the captives when there is war; but the Mohamedans from the interior, and Arab traders from the North and East (more than foreign slave merchants) incite the tribes to that cruel warfare, and do as much as they can to depopulate and ruin the country.

PAWNING.

The system of pawning is as bad as or worse than slavery. A man is pawned for debt, and has to work harder than a slave; because if he dies, the debtor must replace him by another. There is also little hope of release, for the debt not only remains the same, but increases at the rate of twenty to fifty per cent. The Africans demand an enormous interest on capital, and are sharp and shrewd in driving a good bargain, having the victim usually entirely at their mercy, because no one sells or borrows except in case of necessity. They ask ten times the value of their produce, (on the coast,) and like to get good wages for as little service as possible. Woe to the man, white or black, who shows he has money or money's worth, and tells them how much he needs, of this or that. They take all possible advantage of him, or keep back both their goods and services.

WAIT AND TRUST.

Lord let me trust in Thee,
Perfectly, perfectly;
Thy ways are not ours:
Fretfully we search our bowers,
And ask child-wise for flowers,
Before the Spring is come:
We ever plant our seed
And clamor for our need
Before 'tis Harvest Home—

We cannot wait and trust.

For what is worst we pray,
In love Thou sayest—"Nay;"
We shrink and hate the pain,
We murmur and complain
To Thee—how bitterly!
And yet what certainty
The thing we crave possessed
Should give us peace or rest?
The heart of grace is best
That waits and trusts.

The heart of grace to pray,
Meekly to pray alway;
The answer is safe in heaven,
Be sure it shall be given,
When the record of our years—
When then the story of our tears—
Bring at last—humility;
When, looking unto Thee,
Faithfully, hopefully,
Chief of all lovingly,
We wait and trust.

MISSIONARY CORRESPONDENCE.

AFRICA.

EXTRACT FROM A LETTER OF THE REV. J. K WILCOX.

BASSA STATION, W. A. }
July 8th, 1867. }

You will be glad to know that my people have pledged themselves to raise one thousand dollars toward the erection of a church here. God willing, we hope to have the foundation laid by next Christmas. After consulting with all parties here, we have decided to make a start ourselves. In faith and hope therefore we propose to make a beginning. The Church at home we feel quite sanguine will come forward to our assistance. The church, I think, will cost when completed, about five or six thousand dollars. We have already secured a beautiful site.

Our work goes on as usual. We have just had the semi-annual examination of our day school. The scholars are evidently advancing. I go, God willing, in the dry season, down the coast on a missionary tour, touching at all the native villages between this place and Cape Palmas. Mr. Crusoe has kindly offered to take me down at that time in his fine schooner, free of charge. I can assure you I am looking forward to it with much hopefulness. I trust the good Lord will go with us and bless us.

SEMI-ANNUAL REPORT OF THE REV. ALEXANDER CRUMMEL.

The following is the report of the Rev. Mr. Crummel, our missionary at Caldwell, Liberia, for the six months ending June 1st, 1867:

Since my last semi-annual report, my missionary work has been greatly increased by the addition of two charges to that of Caldwell, namely, Virginia and New Georgia. Pressing invitation having been given your missionary to hold services and preach the Gospel at these stations, he began his labors at Virginia in the

month of November, 1866, and at New Georgia in May, this year. Divine service is held every Sunday, both at Caldwell and New Georgia, and twice a month at Virginia. At Caldwell the congregations are always good, attentive and devout. The responses cannot be more promptly rendered in any congregation than in this, and the chanting is excellent. Not unfrequently there is lack of seats for the congregation. There is a steady stream of accessions to St. Peter's; and, with the attention and devotedness of faithful wardens, and an active vestry, the parish has reached a flourishing state. It is owing mainly to the zeal of the wardens and vestry that our Church has sprung up in the other two settlements above named.

St. Peter's (new chapel) is fast going up; and but for the heavy rains, and failure of lime, would have been finished some weeks ago. The congregation has given liberally to the erection of this chapel, both in bricks and labor. Two Sunday-schools are carried on in Caldwell by church members under the superintendence of my two wardens. A town lot has been given for a burial ground by one of the vestry. Its area is eighty by one hundred feet.

In New Georgia and Virginia we worship in private rooms; but in the former place, that is, New Georgia, the attendance is good. A Sunday-school has been started, and there is a prospect of a good and large congregation so soon as we can secure a chapel of our own.

Steps have already been taken for the erection of a small church in Virginia; a lot of land having been given for that purpose, thousands of bricks, and contributions of money. For the church, so very much needed at New Georgia, we shall have to depend upon friends in America. Your missionary has been obliged to secure the aid of Mr. Paulus, late of Pongas Mission, to meet the calls and needs

of these new stations, and feels greatly strengthened by his labors as lay-reader. Mr. Paulus reads with your missionary in preparation for Holy Orders; also Mr. John Early, of New Georgia—who are both candidates for orders. Your missionary is happy to state that he can mention two or three more signs of spiritual improvement in his Caldwell congregation: 1. The attendance is more general and prompt than ever before; the congregation assembles early and waits for their minister, at times a quarter of an hour before service-time. 2. Old and young come forward, without being urged, to teach in the Sunday-schools. 3. Family prayer is a common practice in the parish. 4. The principle and practice of total abstinence from intoxicating drinks has recently been commenced by parishioners; and this without any extraordinary speech or effort. My main means of influence has been private conversation and the distribution of tracts. In this, and all other good works, my senior warden has taken the lead. 5. The members of the congregation send their own natives to church and Sunday-school; and thus show that they think of the souls of the heathen around us and in our own families, and remember our great mission to this country.

SUMMARY.

Baptisms.....	0
Communicants—	
Caldwell.....	24
Virginia.....	3
New Georgia.....	12
Total.....	39
Marriages—	
Liberians.....	2
Natives.....	2
Total.....	4
Burials—	
Liberians.....	2
Natives.....	4
Total.....	6

Sunday-school scholars—

Upper Caldwell.....	24
Lower Caldwell.....	10
Total.....	34
Teachers, Upper and Lower Caldwell	8
New Georgia.	
Scholars.....	10
Teachers.....	2
Congregations—	
Families, Caldwell.....	24
“ Virginia.....	3
“ New Georgia.....	8

Contributions: Caldwell, 8,000 bricks and one town lot for a burial ground; Virginia, one church lot and 4,000 bricks.

Very respectfully yours,

ALEXANDER CRUMMEL.

LETTER FROM THE REV. A. F. RUSSELL.

The following letter from the Rev. A. F. Russell, our missionary at Clay Ashland, Liberia, addressed to the Rev. Joseph R. Moore, of Philadelphia, has appeared in the *Episcopalian*:

CLAY ASHLAND, }
May 12th, 1867. }

REVEREND AND DEAR SIR:—I write this letter under the feeling of great uncertainty, in regard to the time of its reaching you. In this region of the world, opportunities come and go without our being aware of them. Sometimes your letters remain a month or more in the post-office, unless special inquiry is sent.

Until Grace Church was completed and fit for use, I officiated, on Sundays, in St. Peter's Church, Caldwell—an arrangement to that effect having been made by the Bishop—and in visits to the Congoes in the old fields. These natives are becoming settled, but as most of them will fall within the bounds of St. Peter's parish, I have been looking more particularly after the interests of Grace Church, and my future colportage in Vansua. Indeed,

I have never taken my eyes off the latter place.

You sent to me, as you will doubtless remember, six Arabic Bibles; I received eleven more from the Rev. Mr. Gibson, and seven from other persons. I carried them with me eight at a time.

A few extracts from my diary, relating to the disposition made of these copies of God's Word may not be uninteresting.

"Monday, April 29th, visited Vansua, taking with me a tin-box and eight Arabic Bibles. The Mandingoes came around, expecting barter. An old man, after gazing at me, asked me to open my box. I did so. His surprise can hardly be imagined, when, instead of tobacco (Mandingoes never drink rum), beads, etc., it contained books. He could not restrain his astonishment at this novel article of trade. A whoop from him brought a dozen more, who looked with the same blank surprise. I pulled out one and gave it to him, evidently the first Arabic Bible he ever saw. He opened it and looked confused, ran his eye along the page, and began to sing the chapter, the crowd gathering around him. The head man was called, and I handed him one. He went and sat near one of the houses an hour or more, in deep silence, looking attentively into what was before him, and arose and came and shook my hand. I told him, through an imperfect interpreter, that good men in America knew the Arabic, and had heard that the Mandingoes could read it, and sent some of God's Books to make them wiser and better. He told me he had heard of me before, some seven or eight years ago. I had given a man a book like that, and two other books, that spoke against their Prophet. But they were all in the good language. He asked for a piece of paper of a young man, and wrote the accompanying words upon it:

[TRANSLATION.]

"In the name of God, the Merciful, the Compassionate:—Praise be to God, the

Lord of the Universe, the Merciful, the Compassionate, Possessor of the Judgment Day. Thee we worship, Thee we implore for aid; Direct us in the straight path—the path of those to whom Thou hast been gracious, not the path of those with whom Thou hast been angry, nor of those who go astray. Amen.

"In the name of God, the Merciful, the Compassionate—say:—God is one, God is eternal, He begets not, neither is begotten, neither is any one His equal.

"There is no God but God: Mahomet is the Apostle of God. True! True!! True!!!"

"Monday, May 6th, visited Vansua, carrying eight Bibles. The interest is as great as I could expect: saw one or two men sitting under the eaves of their houses, reading the Arabic Bibles. Could find no interpreter. Gave eight more Bibles to men that could read them easily, and could have given to such twenty more. I received the enclosed specimen of writing from the Mandingo head man, who by signs gave me to understand that if I procured some stiff paper like some he showed me, he would get ten of his men to write me as many specimens to send to America.

[TRANSLATION.]

"In the name of God, the Merciful, the Compassionate: May God bless our Lord Mahomet, Oh God, bless Mahomet, inasmuch as he has established Thy Dispensation.

"And bless Mahomet immeasurably, and bless all the prophets, and all the angels, and all around the throne, and Gabriel, and Michael, and Israfael, and Azrael, and the throne-bearers, and the spiritual ones, with a righteous, and abundant, and holy, and growing, and satisfactory blessing. Amen. Amen. Amen. O Thou only one God, O Thou that hast no equal, give to none power over us for evil. Say: God is one, O Thou who art eternal, O Thou who begettest not and art not begotten, and to Thee there is no equal."

I left much pleased with my visit. A Baptist brother standing by—an American—seemed highly delighted, and remarked, "That is spreading the Gospel, ain't it? God will speak for himself in those Bibles," and seemed as much astonished at the sight of an Arabic Bible—from America, and a Mandingo reading it—as any native on the ground. I shall go again, a fortnight from Monday, when I shall exhaust my stock. I hear that there are a few Arabic Bibles in the Government Library. I will try and procure them from the President. President Benson gave me six, which I gave away, six or eight years ago. I feel this is an important start; there are hundreds of these people in this dry country. Pray for us. Most truly yours in Christ,

A. F. RUSSELL.

[It will be perceived that the notes given to the missionary are a sort of protest against Christianity, and a specimen of the vain repetitions contained in the prayers and devotions of the devout believers in the false prophet.

Now that the American Bible Society has completed the font of Arabic type, and will soon have the most complete edition of the Scriptures known in that language, the Churches and Missionary Societies of every name should make preparations to send the Bible by thousands of copies, and supply the missionaries with unlimited means of spreading the truth. Henry Martyn was the most acute and successful controversialist on all points in dispute between the Mohammedan religion and Christianity. His tracts, and the replies of his learned opponents, were written in Arabic.

The manuscripts are still preserved in the Library of Cambridge University. In 1824 they were translated by the Rev. S. Lee, Professor of Arabic in Cambridge. If these scholarly tracts, and plain and simple expositions of the Scriptures could be printed and supplied to our missiona-

ries, the great modern apostle of the East would continue to speak, and many still might believe through his word. "Behold the Lord has set before His church an open door, and no man can shut it."]

CHINA.

LETTER OF THE REV. ROBERT NELSON.

AN INTERESTING UNDERTAKING.

The Rev. Mr. Schereschewsky is probably on his way to Kaifung, the capital city of Honan province, where for centuries past, as you are aware, there has been a settlement of Jews. By a previous mail I forwarded to you a letter from Mr. Schereschewsky to me, detailing the circumstances which occasioned his going, viz.: the arrival of several of these Jews at Peking, bringing some of their Hebrew manuscripts, and desiring to be taught Hebrew, as the knowledge of it was lost among them. The missionaries at Peking thought Mr. S. ought to go and look after these sons of Israel, "his brethren according to the flesh," and he concluded to go. God grant that good may come of this very interesting undertaking.

VALUE OF THE BOARDING SCHOOLS.

The past experience of our Mission and the value of our present assistants, go to show the importance of the Mission boarding schools. The various missionary and other Christian families among the natives which are now really the most substantial fruits of the work of the past, are additional and strong proofs of the value of these schools. Can nothing be done to revive them? Miss Fay is here with her long experience. Mr. Thomson fully accords with me in his estimate of the importance of this branch of our missionary work. We keep up the preaching, and we trust, with good effect; but we need these nurseries, where the children can be thoroughly trained, line upon line, and where they can be cut off from the influence of their heathen homes.

A STRIKING TESTIMONY TO THEIR VALUE.

Since writing the above, a striking tes-

timony to the worth of the mission boarding schools, has been mentioned to me by Mr. Thomson, who was to-day conversing with one of our former scholars. His name is Tsang Yoke, and he is now declining rapidly with consumption. Speaking of his present helpless state, yet hopeful by the grace of God, he said, "What would I be but for that school?" This man has a wife and two children, and his fellow pupils, and other native Christian brethren, have expressed their determina-

tion to support his family when he is gone.

I must also mention a young Christian woman, now teaching one of the Mission day schools in the city, who recognizing Mrs. Nelson the first time she went into the city, after our return, and on Mrs. N. asking her who she was, said, "Am not I Ah Kway that Mr. Points carried out of the city when the rebels were in it, to Miss Jones' school, and what would I have been but for that school?"

SUMMARY OF NEWS.

UNITED STATES.

Two young Japanese who came to this country from curiosity and for pleasure, and were converted to Christianity on their passage or soon after their arrival, are now studying for the Gospel ministry at New Brunswick, New Jersey.

WEST INDIES.

With the Moravian mission in St. Kitt's there are connected four stations and about 1,900 adult attendants. Of these, 1,200 are communicants. There are in the schools 3,258 children.

ENGLAND.

The £1,700,000 now expending under the auspices of the Bishop of London, has added one hundred and seventy-nine laborers in the Word and doctrine, fifty-seven permanent churches, and seventy-one sites of churches and parsonages, besides increased educational means, to the diocesan apparatus for making London heathens into Christians.

In a recent number of the *Lancet*, that high medical authority, referring to some reports of medical missionaries, says: "They relate professional work with the modesty and moderation of true physicians; they make generous and honorable men-

tion of the medical assistance and services of men of other nations and other ways of thinking; they are singularly free from cant and common-place; and they abound in most interesting information as to the state of medicine in China and India, or rather the state of society in a medical point of view. * * * Both the Chinese and Indian missionaries give striking proof of the way in which distinctions of caste and rank are forgotten in the common desire of all classes to share in the benefits of European medicine. We have said nothing of this association of medicine and religion. It is eminently a seemly one. It is for medicine to repeat the miracle of healing with which Christianity was inaugurated. We are proud of the gentlemen whose reports we have been noticing. These reports show them to be at once able members of their profession and worthy followers of Him who went about healing all manner of sickness and disease among the people."

The Rev. Dr. Schwartz, the President of the Hebrew Christian Alliance, in an address delivered before that body, said: "Twenty-five years back I visited Pesth, on my way to Constantinople, when a young man, a Jew of eighteen or twenty years, came there from Vienna, where he

was studying. I was permitted to explain to him the truth as it is in Jesus. God blessed the word to his soul. He is now the Rev. Dr. Edersheim, minister to a large and influential congregation at Torquay. In the same place, and at the same time, I frequently spoke to a lad of twelve years, who with his venerable father attended lectures I gave in Pesth. He had never before heard the Gospel, and he is now the Rev. A. Saphir, and God has blessed his ministry greatly. Some years after I was stationed at Berlin. In the year 1846, a Jewish teacher and preacher, a native of Mecklenburgh, who yearned after righteousness before God, called on me; he was instructed and baptized by me, and he is now the Rev. T. Meyer, who has had the privilege to preach the Gospel in a great part of Italy, and shown Christian courage at Barletta, when Protestants were assailed by the mob. On the 1st of August, 1858, I ascended the pulpit at Amsterdam, when in the presence of at least one thousand two hundred Christians a Jewish youth rushed up the stairs; and as soon as I turned round a dagger went through my left lung, and the blood gushed out of my mouth. He had resolved on killing me on the spot, simply for the reason that I believed in Jesus, and induced other Jews to acknowledge Him as the Messiah. The Lord has disappointed the expectation of the young man, who thought to do a martyr's work; and though I loved and served my Jewish brethren before that day, since that 1st of August, 1858, I feel that my life belongs to them in a special manner."

IRELAND.

The old pagan fire-worship still survives in Ireland, though nominally in honor of St. John. On a Sunday night bonfires were observed in nearly every county in Leinster. In Kilkenny fires blazed on every hill-side at intervals of about a mile. There were many in Queen's County, also in Kildare and Wexford. The effect in

the rich sunset appeared to travellers very grand. The people assemble and dance round the fires, children jump through the flames, and, in former times, live coals were carried into the corn-fields to prevent blight. Of course the people are not conscious that this Midsummer celebration is a remnant of the worship of Baal. It is believed by many that the round towers were intended for signal fires in connection with this worship.

SCOTLAND.

When in Glasgow, about two years ago, Dr. Livingston, as to whose fate so much interest is now excited, ordered from Messrs. George Smith & Co., a painted cast-iron monument, of tasteful design, intended to be placed over the grave of his wife in Africa. The monument has now been completed. It bears, in English and Portuguese, the following inscription: "Here repose the mortal remains of Mary Moffat, the beloved wife of Doctor Livingston, in humble hope of a joyful resurrection by our Saviour, Jesus Christ. She died in Shupanga House, 27th April, 1862, aged forty-one years."

HOLLAND.

At the Amsterdam Conference of the Evangelical Alliance the Church of England was represented by Archdeacon Philpot, Canon Battersby and the Rev. T. R. Birks. Canon Battersby delivered an address upon the religious condition of the Church of England. Assuming that the point of view of the Assembly was that of Evangelical Christians, he spoke of the doctrines taught in the Church, and the religious life of its members. In proof of the revived life of the Church of England, he alluded especially to the efforts which had been made to build churches, to the work of the London Diocesan Home Mission in connection with the Bishop of London's Fund. He glanced also at the work of education which was being carried on simultaneously with the work of evangeli-

zation, and concluded by asking that the Church of England, as at present circumstanced, might share in the prayers of all Christians.

RUSSIA.

In Russia, as is known, the parish priests, or popes, form a sort of exclusive caste; the children of priests sometimes enter other professions, but that of the clergy is exclusively recruited from among their families. This principle was carried so far, that not only was a priest succeeded on his death by his son, as a matter of course, but if he died without male issue, the revenues of the benefice passed into the hands of his eldest daughter until she found a priest who would marry her and undertake the charge of the parish. The endless abuses to which this extraordinary system gave rise may easily be imagined, and have brought great discredit on the Russian clergy. By a new ukase it is provided that in future, when a priest dies, the Government shall take immediate steps for filling up the vacant post with the candidate whom it shall find best qualified for it.

A writer in the London *Spectator* who has spent some time in Russia gives the following account of the hard pressure which is brought to bear upon the son of a priest who does not desire to enter the clerical ranks: "Not only do his parents and relations generally lay a regular siege to him during the three months which he is obliged to devote to the reconsideration of his project after he has officially communicated it to the clerical authorities, but if he remain firm to his purpose, the family generally break off all intercourse with him, and curse him. Besides this, he is obliged to make three separate journeys, generally on foot (and which frequently amount to several hundred versts), to the Government town, there to be admonished by the bishop or archbishop to give up his evil and sinful thoughts, to

resist the temptation of Satan, and not to forsake his divine calling. Of course this is only the theory. In practice this so-called "admonition" reduces itself mostly to this. The delinquent is made to stand several hours, and to hunger or freeze, according to the season, in the courtyard or the ante-rooms of the episcopal residence, and when at last admitted to the presence of his Grace, he has to fall on his knees, gets a good round scolding, and is told to go home and change his mind before he returns next month."

ITALY.

A writer dwelling upon the effects in Italy of the recent Papal demonstration, says: "It does not appear that any real progress has been made in drawing back the averted sympathies of the people. What is felt to be needed on the part of the clergy is not jewelled mitres or imperial tiaras—not worldly splendor and glory, but simplicity, sincerity, humility, and true devotedness to the welfare of men and the glory of God. The monks even, in whom the unworldly spirit might be expected to culminate, could not but raise in the minds of intelligent spectators the opposite spirit. It was impossible for any but the most unreflecting spectators to look upon the interminable strings of monks and friars without a profound feeling of melancholy. Hardly in the faces and mien of even two or three could you read anything approaching to that ideal sanctity which they all professed to aim at. About the appearance of those whose looks were not positively repulsive, there was an air of profound listlessness, and that hopeless dejection which must result from an effort to live in every respect contrary to nature. As for the majority, I would rather not say what they looked like."

BEYROUT.

A Greek priest, named Ghubreen, who is said by a correspondent of the *Evan-*

gelical Christendom to be "the ablest and most influential Greek priest in Syria," has recently delivered a remarkable address in Beyrout, in which he is reported to have said that: "But for the American missionaries the Word of God would have well nigh died out of the Arabic language. But now, through the labors of Eli Smith and Dr. Van Dyck, they have given us a translation so pure, so exact, so clear, and so classical, as to be acceptable and attractive to all classes and all sects. But for their labors, education would still be where it was centuries ago, and our children would still have grown up like wild beasts. Is there any one among us so bigoted, so ungrateful, as not to appreciate these benevolent labors—so blind as not to see their fruits?"

JERUSALEM.

The population of Jerusalem is now estimated at 18,000, of whom 5000 are Mohammedans, 9000 Jews, and the rest Christians of various denominations. 6000 to 8000 pilgrims annually visit the city. £16,000 to £20,000 worth of foreign and colonial goods are yearly imported into the city from England. The chief native industry is the manufacture of soap, and "Jerusalem ware," such as crosses and beads, which are sold to the pilgrims.—*Mr. Consul Moore.*

EGYPT.

One of the American Missionaries, in writing concerning the bitter persecution to which their converts are subjected, says: "Not only have we never attacked the Mohammedan religion in any of our publications, or by holding public discussions, but in all the seventy thousand volumes, besides the tracts which we have disseminated throughout Egypt, there is no direct mention made of the peculiar errors of the Coptic church, nor *exposé* given of the nameless immoralities of the leading members of the Coptic clergy; although for the past five years the latter have done

little else in their public discourses than curse the Protestants, while the present Patriarch has done the utmost in his power to prejudice the Viceroy and other high officials of the Government against us."

SIERRA LEONE

Seven Christians of the Congo race, resident in Freetown, have expressed to the English Church Missionary Society their desire that the Gospel should be preached to their heathen brethren in the Congo country; and stated that, after consulting with the Bishop of Sierra Leone and Bishop Crowther, they were prepared to guarantee half the expense, if the Society would undertake the proposed Mission.

SOUTH AFRICA.

The Bishop of Capetown has issued an address to his friends in England on behalf of the Church in South Africa, in which he says: "It will be remembered that South Africa is still, to a large extent, a heathen land; the colored population exceeds the white. There are about one hundred thousand of the former, of whom several thousand have been baptized by our missionaries, and are now under instruction. Of the latter, three-fourths are of Dutch origin. The English population does not own a twentieth part of the land. We have forty-seven clergy, twenty-five catechists, eighty-five schools—chiefly mission. During my episcopate, twenty-three churches, thirty-eight chapels or schools, and seventeen parsonage-houses have been built, and three churches enlarged."

"Genadendal," says a missionary, "is a lovely spot. I almost feel inclined to call it a paradise;" and truly, says another missionary, "it may be justly termed a garden of our Lord."

The Moravian Mission premises and chapel, are shaded by large and stately oaks. The congregation numbers about

three thousand souls, and the services are always well attended. The simple, earnest Christianity of the converts is very manifest.

The Wesleyan Missionary Society continues to receive most gratifying intelligence of the advance of Christianity among the natives of South Africa. The great work of conversion is progressing among the Kafirs, though polygamy is found there, as in other parts where it prevails, a most formidable barrier against the acceptance of the Gospel of Jesus Christ. More than five thousand converts have been registered in the Cape Colony and in Kafirland (exclusive of Natal) by the Wesleyan missionaries there during six months.—*African Times*.

MADAGASCAR.

Mr. Ellis has given us a very interesting volume under the title of "Madagascar Revisited: describing the events of a new reign and the revolution that followed, setting forth also the persecutions endured by the Christians, and their heroic sufferings, with notices of the present state and prospects of the people." So many contradictory rumors were in circulation about the murdered king, and the affairs of Madagascar generally, that a minute, authentic narration like that before us is a great boon. The notices of the Madagascar martyrs are of the most thrilling description. Mr. Ellis thinks that, though with exceptions, progress is the rule in Malagasy society, and that the condition of the people is improving. It will be for the ultimate benefit of Christianity in the island that it has had so bloody a baptism, and that the people have been habituated to such an idea of Christian duty and heroism. Though Christianity has advanced wonderfully, it is yet exposed to many dangers, but the very existence of the Malagasy race depends upon Christianity becoming the religion of the people,

and raising them above the debasing influence of their superstitions and traditional practices.—*Sunday Magazine*.

INDIA.

The heathen shrine at Hurdwar, in the northwest provinces, is said to have been visited, in May last, by three millions of pilgrims. On the return journey, the cholera broke out among them, with the worst results. In a village near Maradabad, one-half of those who lay down one evening to rest were dead before day-break.

CHINA.

The intoxicated Mandarin who ordered the native preacher to receive six hundred lashes, and who threatened to cut off the heads of Mr. and Mrs. Nichol, and Mr. Williamson, in a town ten miles from Han-chow, has been fined one hundred dollars for his misconduct; he has also been obliged to make a public apology to the missionaries. The people of that town have also been instructed by the authorities not to molest the foreigners. Thus has the Lord overruled the outrage for the good of the mission.

BATAVIA.

We are informed, on very reliable authority, that in Batavia, the capital of the Netherlands Indian possessions, a town larger than Calcutta and with as large a European population, there is but one place of worship where the truth as it is in Jesus is faithfully preached. From every other pulpit of the Dutch Reformed Church in Batavia, as well as elsewhere, little else is now heard than the rankest Unitarianism. And yet there are 5,600 Europeans, besides 3000 European troops in Batavia, three-fourths of whom are nominally Protestant Christians. Throughout the Dutch possessions, (Java and the outposts,) there are thirty-five clergymen of the established church and three assistants,

all of whom—with perhaps one or two exceptions—as already remarked, belong to the so-called modern school, and teach Socinianism with more or less openness.—*Christian Work.*

BORNEO.

The Bishop of Labuan and Sarawak is in England. Twenty years ago he went out the first Christian missionary to Sarawak, where the Anglican Church has now one thousand members, (English, Dyaks and Chinese,) under eight European clergymen and one Chinese, with eight native catechists; and possesses five consecrated churches.

HAWAII.

The Rev. Dr. Speer in a recent address said: "I have beheld the piety of the soft inhabitants of the Sandwich Islands, and heard there of examples of it like one

where a company of English officers employed some native guides to pilot them to the volcano of Kelauea. When the evening came, as they all sat in the tent, pitched on the very brink of that awful image of 'the lake of fire burning with brimstone,' they coaxed those guides to exhibit for their gratification some of the old lascivious heathen dances. The men turned away with shame. What was the surprise of the white party to see them after a while modestly unroll their Bible, and read together a chapter, and commend themselves and their families and their foreign companions to the care of the all-present God, and lie down trustfully to sleep! God has blessed those simple people. In that most trying mission to the cannibal Marquesian Islands, after English and French and American efforts had failed, the uncomplaining patience, the goodness, the love, of these Hawaiians has triumphed."

MISCELLANEOUS.

THE BIBLE DOCTRINE CONCERNING PROPERTY.

To whom does it belong?

The silver is mine, and the gold is mine, saith the Lord of Hosts. Hag. 2: 8.

If property is placed in my hands by the providence of God, is it not then my own, to be used as I please?

The kingdom of heaven is as a man travelling into a far country, who called his servants and delivered unto them his goods. Matt. 25: 14.

And said unto them, Occupy till I come. Luke 29: 13.

Is it lawful to possess much property?

The Lord maketh poor, and maketh rich. 1 Sam. 2: 7.

Blessed is the man that feareth the Lord: wealth and riches shall be in his house. Psalm 112: 1-3.

What are its advantages?

I know that there is no good in them,

but for a man to rejoice and to do good in his life. Eccl. 3: 12.

It is more blessed to give than to receive. Acts 20: 35.

His Lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make the ruler over many things; enter thou into the joy of thy Lord. Matt. 25: 23.

Many that were rich cast in much. Mark 12: 41.

What are the evils attending the pursuit and possession of property?

Behold, all was vanity and vexation of spirit, and there was no profit. Eccl. 2: 11.

He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. Eccl. 5: 10, 11.

They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in de-

struction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 Tim. 6:9, 10.

He that is greedy of gain troubleth his own house. Prov. 15:27.

Lay not up for yourselves treasures upon earth. Matt. 6:16.

How are we to employ what God entrusts to us?

Honor the Lord with thy substance. Prov. 3:9.

Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Tim. 6:17, 19.

Is giving a means of grace?

As ye abound in every thing, in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. 2 Cor. 8:7.

Should the poor use this means?

And there came a certain poor widow, and she threw in two mites, which makes a farthing. And He said unto them, This poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living. Mark 12:42, 44.

Their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power, they are willing of themselves. 2 Cor. 8:2, 3.

Every man shall give as he is able. Deut. 16:17.

What is the effect of giving on the prosperity of the giver?

Honor the Lord with thy substance, and with the first-fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst with new wine. Prov. 3:9, 10.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself. Pro. 11:24, 25.

Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom: Luke 6:38.

He that giveth to the poor shall not lack; but he that hideth his eyes shall have many a curse. Prov. 28:27.

He that hath pity on the poor lendeth to the Lord; and that which he hath given will He repay him. Prov. 19:17.

Should he regulate his benefactions by a system?

Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. 1 Cor. 16:2.

Every man according to his ability. Acts 11:29.

Of all that thou shalt give unto me, I will surely give the tenth unto thee. Gen. 28:22.

Bring ye all the tithes, [tenths,] into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. Mal. 3:10.—i.

AS IMPERATIVE AS EVER.

Let us advert, very briefly, to the *claims of the heathen upon all Protestant Christians*. The urgency of these claims will appear from the following considerations:

1. *The command of Christ*, "Go ye into all the world, and preach the Gospel to every creature," is as imperative as ever. It was not meant to be, it could not be, local or transient. It was the simple expression of His love for lost man. It was for all ages, therefore, and for all climes. On the other hand, it set forth the highest office of Christian discipleship.

Pointing to the nations in their ruin, it proclaimed, as the law of the Church, "Let him that heareth, say, Come!" "Freely ye have received; freely give."

2. *The work to be done, in obedience to this command, is as great as ever.* Necessity is laid upon us (oh, that it were otherwise!) to lift up our voices for three-fourths of our race, for eight hundred millions, nine hundred millions, a thousand millions, it may be, of our fellow immortals. We must plead for Africa in all its debasement and wretchedness; for Western Asia, hallowed once by the footsteps of patriarchs and prophets, but mourning now "because of affliction" and "great servitude;" for India panting and gasping beneath a system of error the most monstrous that the God of this world has ever devised; for China teeming with idolatry and all unrighteousness; for the islands of the sea, that the barbarism and reeking impurity may come to an end. For these, all these, the Saviour has died. And yet, most have never heard of it; for "how shall they hear without a preacher?"

3. *The earnest supporters of modern missions are almost as few as ever.* The whole number of Protestants in the world is scarcely eighty millions. Take from these the real friends of Christ; and take from these, again, the cordial friends of missions, and you have a force almost as thoroughly sifted as the army of Gideon. Would that the leaders had the faith of Gideon! Then should we hear, in trumpet tones, "Arise, for the Lord hath delivered your enemies into your hand."

4. *The teachers of error are as busy as ever.* Infidelity, with its protean devices, is industriously sapping the foundations of human trust, and loosening the bonds of social life. Romanism sighs for the palmy days of Xavier, when converts were made by wholesale, that so the prestige lost in Europe may be found elsewhere. But, what, to an inquiring heathen, can be more delusive than the skeptic's creed; what more empty than papal teaching? He

asks for bread; the former gives him the apples of Sodom; the latter sends him away with a musty relic.

5. *The reproach to Christianity, because of its neglected commission, is as great as ever.* Eighteen centuries ago, the Church received its "marching orders." The pillar of cloud and of fire it might have had all along for its comfort and guidance. The right arm of the Fear of Isaac it might have had for its assurance of victory. A store-house of promises, most plentiful, and all unfulfilled, it might have had for its daily munitions. But the heathen still say, "Why are ye so slow in coming?" The scoffer still says, "What do ye more than others?"

6. *The co-working of Providential agencies is as striking as ever.* What have we seen within the last few years? The walls of China breached for the soldiers of the Cross by the red hand of war! The schemings and counter-schemings of diplomacy, and the embattled hosts of Europe, repealing the Moslem death penalty, and thereby hastening a freer evangelism in all the Orient! And so from the commencement of modern missions till now, the currents of profane history have been losing themselves, more and more, in that river the streams whereof shall make glad the city of God.

7. *The seal of success as palpable as ever.* True, the old question is still heard at times, "Where is the promise of His coming?" Still it may be affirmed, with the utmost confidence, that no earthly enterprise has such results to show as ours. And we need not entrench ourselves behind the surpassing worth of the soul, and argue that the hundreds of thousands who have secured the heavenly heirship, infinitely outweigh the cost of the achievement. We can point to issues which the scholar, the merchant, the statesman, the philanthropist, will cheerfully accept,—vast accessions to the domain of knowledge; commerce quickened and energized; great moral, social, and political changes; myriads of lives saved, myriads of bondmen freed, not by large expenditure of blood and treasure, but by the simple preaching of Christ and Him crucified.—*Missionary Herald.*

ACKNOWLEDGMENTS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from August 1st to September 1st, 1867.

Rhode Island.

<i>Pawtucket</i> —Trinity.....	\$20 00	
<i>Westerly</i> —Christ, five cent collections.	81 65	101 65

Connecticut.

<i>Easton</i> —A friend.....	3	50	
<i>Hartford</i> —Rev. J. T. Huntington.....	50	00	
<i>Litchfield</i> —St. Michael's, five cent collection.....	3	50	
<i>New Haven</i> —St. John's.....	11	57	
<i>Poquettanock</i> —St. James' \$2, S. S. \$2.50.....	4	50	
<i>Southport</i> —Trinity.....	40	05	113 12

Massachusetts.

<i>Salem</i> —St. Peter's S. S. for Orphan Asylum, Cape Palmas, Af.....	43 90
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New York.

<i>Amenia</i> —Clarence A. Randall.....	00 25
<i>Bay Ridge</i> —Christ, five cent collection,	49 50
<i>Brooklyn</i> —St. Ann's, a member.....	00 50
Lennie, M's, Mission. Box.....	2 30
Henry Oddie.....	5 00
<i>Cooperstown</i> —Christ.....	25 00
<i>Flushing</i> —St. George's, for Hoffman School \$25, Genl. \$71.65.....	96 65
St. George's S. S. (Union Place Branch), for Hoffman School.....	5 00
<i>Islip</i> —St. John's.....	4 00
<i>Kinderhook</i> —St. Paul's five cent col- lection.....	5 50
<i>Newburgh</i> —St. George's subject to the order of Bishop Payne, for repairs of Mission Buildings.....	96 66
St. Paul's subject to Bishop Payne's order for repairs at Cavalla.....	10 50
<i>New York</i> —From S. S. Boy's Class No. 5	26 50
<i>Nyack</i> —Grace, E. M. A. and J. L. A. Missionary Box.....	11 21
<i>Peekskill</i> —St. Peter's \$55.80, S. S. \$20.1	75 81
<i>Philipsstown</i> —St. Philip's five cent col- lection.....	6 00
<i>Rossville</i> —St. Luke's subject to Bishop Payne's order.....	22 00
<i>Saugerties</i> —Trinity.....	68 53
<i>Yonkers</i> —St. John's subject to Bishop Payne's order for repairs at Cavalla \$106.93, S. S. schol- ars subject to same order \$14.45.....	121 38 632 29

Western New York.

<i>King's Ferry</i> —Edward E. Perrine's		
Missionary Box.....	1 00	
<i>Owego</i> —C. A. Winthrop for Haiti, per		
Am. Ch. Missionary Society,	5 00	6 00

New Jersey.

<i>Belleville</i> —Christ, a member.....	2 00	
<i>Elizabeth</i> —St. John's, a member for Africa, per Am. Ch. Mis- sionary Society.....	20 00	22 00

Pennsylvania.

<i>Germantown</i> —Christ S. S. for Blind Asylum, Africa.....	100 00
<i>Great Bend</i> —Grace for Mem. Church Haiti.....	3 00
<i>Gwynnedd</i> —E. W. Davis Miss. Box.....	1 50
<i>Lancaster</i> —St. James' five cent collection.....	15 50
<i>New Milford</i> —St. Mark's for Mem. Ch. Haiti.....	2 00
Geo. H. F. and Louisa Gill, Missionary Box.,	1 00

Philadelphia—Evangelist's five cent

collection.....	5 00	
St. Andrew's for St. Andrew's Ch. Bassa Cove, Africa, per Am. Ch. Missionary Society.....	30 00	
St. David's,.....	60 00	
Miss M. Bowman for ed. of Andrew Wheeler,...	10 00	
H. G. for Rev. Mr. Crum- mell for new churches at New Georgia and Caldwell, Liberia,.....	5 00	233 00

Pittsburgh.

<i>Franklin—St. John's.....</i>	22 60
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Delaware.

<i>Christiana Hund.</i> —Christ five cent collection per Am. Ch. Miss. Society	33	16	
<i>Newark</i> —St. Thomas' per Am. Ch. Miss. Society.....	20	00	53 16

Maryland.

Leonardtoun—Henry Lay Murphy,
Miss. Box..... 1 25

Virginia.

Smithfield—Annie P. Robert's Miss.	
Box	1 10

Tennessee.

Knowville—St. John's for China \$40;
Edward J. Sanford \$10;
Mrs. Anna Chavannes \$10;
Dr. O. J. Hill \$5; Geo. H.
Smith \$5..... 70 00

Georgia.

<i>Augusta</i> —St. Paul's.....	40 00
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Mississippi.

<i>Port Gibson</i> —St. James' S. S. little girls for Rev. E. H. Thomson, China.....	5 00
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Ohio.

<i>Columbus</i> —Trinity S. S. for Africa.....	7 00	"
<i>Hudson</i> —Rev. T. B. Fairchild.....	5 00	
<i>Penfield</i> —Christ.....	6 25	18 25

Michigan.

Rockland—S. L. R. for Rev. Mr. Hohing's School, Pekin.....	10 00
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Kentucky.

Jefferson Co.—Theo. Brown and children 50 85

Illinois.

Chicago—Christ per Am. Ch. Miss. Soc.	43	00
Ottawa—Mr. W. H. Price.....	1	00
Waukegan—Christ.....	25	00
	69	00

Kansas.

<i>Topeka—Grace</i>	7 00
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Legacies.

Ann. Arbor Mich. Estate of B. Ticknor one-half of one-fifth.....	25 00
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	\$1,525 17
Amount previously acknowledged.....	75,430 64

Total receipts since Oct. 1st, 1866, \$76,955 81

FREEDMAN'S COMMISSION

OF

The Protestant Episcopal Church.

OCTOBER, 1867.

COMMUNICATION.

WE have received the following communication from a brother clergyman, who has given much time and thought to the subject of which he writes. We heartily thank him for the interest he has thus shown in our work, and, doubt not, our readers will thank him, too, when they have read his article. It will be continued in our next.
—*Editor.*

"SIGNS OF PROMISE."

The work of our Church among the Freedmen has, from the beginning, been embarrassed by a want of hearty coöperation on the part of the clergy and laity at large. Many have been kept from this, by a belief that the Southern people, generally, would not permit thorough education of the blacks, however much interested members of our own Church there might be. While others have been slow to aid this undertaking, from a feeling that the negro was not capable of any measure of education and elevation that would reward the trouble and toil. We are more and more assured by the irresistible "logic of facts" that both these opinions are erroneous, and propose, in the present article, to give some of the reasons which have influenced us. We are free to confess that in the beginning there were difficulties in the way, that seemed almost insurmountable. Many of these, however, have disappeared, and there are the most cheering *signs of promise* all around. Those we wish to speak of in this connection, are the manifest change of sentiment in the South, generally, in reference to the whole subject of the education of the negro, and the undeniable proof which he has given of his capability of education and elevation. Our proofs in support of these positions will be drawn, for the present, entirely from the last semi-annual report of the Superintendent of the Freedmen's Bureau. This report, addressed by the Superintendent, J. W. Alvord, to Major-General Howard, has been in our hands for some time, but we have not been able, heretofore, to refer to its instructive and encouraging contents. It is made up of the reports of the "Superintendents of Education," in each State, and contains full statistical tables covering the whole ground. It takes a view of all educational efforts in behalf of the Freedmen, as gathered from official reports of the State Superintendents, from personal inspection, and from all other sources. We shall quote freely from this important document, while we give its authority for all our facts.

It opens with the statement that "the white population of the South has essentially modified its opinions as to the safety of their pecuniary interests in the education of the negroes. The Freedmen themselves have gained an advanced standing, socially and politically, with increasing self-respect, and confidence that a vastly improved condition is within their reach. Their efforts in this direction are marked with patience under difficulties, hopeful earnestness, and an actual and most commendable improvement." What follows will chiefly be in illustration of these statements.

No better proof could be given of a change of sentiment, on the subject of the education of the blacks, than the legislation that has been had in various States for this purpose.

Several of the legislatures have provided by law, for the establishment and support of free schools for the colored people. The Governor of Mississippi has established, at his own expense, a school on his estate. The Governor of Texas says, in his last message, that the obligations of the Constitution, requiring the taxes collected of the Freedmen, to be appropriated to schools for their own benefit, "should be faithfully carried out." We are to remember, in this connection, that prior to September, 1865, a colored school was here an unknown thing.

That the enactments of the various legislatures are all that might be desired, we do not claim, but that they are a great advance cannot be denied, and they are moreover full of encouragement for the future. There is hardly a single State, in which, according to the document before us, there is not to be seen an improved feeling on this subject. In some cases this improvement is most marked and outspoken. Of Virginia it is said, "public sentiment, against the education of the colored race, is being gradually overcome. The Freedmen themselves are unanimous and enthusiastic on the subject, earnestly demanding tuition, and being ready to give of their poverty for educational purposes."

In North Carolina, a colored convention was addressed by ex-Governor Bragg, on "Morality, Education, and Religion," and important resolutions passed, favoring the Freedmen. This indicates a great change from the common school laws of this State, of 1857, which declare that "no descendant from negro ancestors, to the fourth generation, shall be taught in said schools."

With regard to South Carolina, the Superintendent of the State says: "The temper of the white people, *generally*, is not in favor of instructing the Freedmen. No doubt many individuals of prominence, both socially and politically, sincerely desire their education; but it is a curious fact that scarcely one of these, *except in the utterances at the late Episcopal Convention, in Charleston*, has ever given a hearty, public expression of this desire before the people of the State."

Your readers have learned, through THE SPIRIT OF MISSIONS, the nature of the steps taken by the Convention of South Carolina, to give reality to these "utterances." In the appeal made by their "Missionary Board for Freedmen" to our Commission, for aid in establishing their school in Charleston, they say: "There will be no opposition to the education of the Freedmen up to the highest grade of their capacities, by any class of our citizens." We are happy to be able to state in this connection, that the building used by the Government as a marine hospital, has been purchased, and that on the 9th of July it was formally opened for a Freedmen's school, in the presence of many of the leading citizens of Charleston, and a large number of respectable colored people with their children.

Of Georgia, the Superintendent says: "While scenes of disgrace and silly prejudice have been constantly recurring throughout the year, there has been a steady

growth of liberal feeling upon the subject of universal, impartial education. This though slow, is an earnest of better feelings in the future, and will inevitably produce, in due time, the most beneficial results. I was unable a year ago to find a white resident who was willing to engage in teaching Freedmen.* I now learn that no less than twenty are in the work; and more are not only willing but anxious to enter. Some of the *newspapers* have suddenly discovered that since there is no disgrace or loss of caste in teaching Africans in the missionary fields, there should be none in teaching the negro here at home."

*PENNSYLVANIA BRANCH OF THE FREEDMAN'S COMMISSION
OF THE PROTESTANT EPISCOPAL CHURCH.*

OFFICE, EPISCOPAL ROOMS, 708 WALNUT STREET, PHILADELPHIA.

THIS Branch of the Freedman's Commission, was organized to incite among the Episcopalians of Philadelphia a greater interest in the education and elevation of the freedmen of the South; believing that information was needed of the design and plan of this important missionary work, its officers have endeavored to supply that information to every parish in the diocese.

Although in the nine months this local organization has been in existence it has received money and supplies from only forty parishes, yet it is hoped that, during the coming winter, every church in the diocese will contribute something, in aid of an object which commends itself to every Christian heart.

Contributions in money can be sent to the Treasurer, Charles W. Cushman, 128 South Delaware Avenue, Philadelphia; and boxes of clothing or books to Mrs. T. K. James, Episcopal rooms, 708 Walnut Street.

EDITORIAL.

MRS. J. WARD SIMMONS.

WE have been exceedingly grieved to hear of the decease of this most estimable lady, who has been engaged, almost from the beginning of our work, in teaching the freedmen of Lexington, South Carolina, under the auspices of our Commission. From a private letter we learn the following particulars: "Her death was occasioned by a fall of about twenty feet down the steps of her residence, as she was descending to engage in the duties of her night school. She departed this life on Sunday night, September 1st, after two weeks of severe suffering, through which she maintained much

*How different is this state of feeling from that at present prevailing in Charleston, when we learn from the report of the Board of Missions, read at the opening of the Freedmen's School, that "over twenty applications for positions as teachers had been received from ladies of high position in society."

physical strength, and entire use of her mental faculties. She was faithful to the last in her friendship for those whose education she so zealously conducted."

It was not our privilege to know Mrs. Simmons personally, but from the testimony of those who knew her, and from the character and earnestness of her labors in behalf of the freedmen, we were constrained to honor her as a devoted Christian lady, and to give her our highest confidence and esteem. We mourn our loss, but we are assured that for her it is far better. She rests from her labors, and her works do follow her. To her sorrowing relatives and friends we offer our sincere condolence.

"REMEMBER LOT'S WIFE."

WHEN a great branch of the Christian Church, through its highest legislative body, calmly and deliberately, and under a sense of undoubted obligation, engages in a new field of labor, and inaugurates an agency for the cultivation of it, it is to be presumed that it has counted the cost, and that putting its hand to the plough, it will not look back, much less go back. A work begun for Christ should be prosecuted vigorously and perseveringly unto a successful issue. If there were reasons for commencing the work among the freedmen, there are still greater reasons for continuing it; indeed, the very fact that it has been commenced, should prove itself a sufficiently constraining motive for carrying it forward. As we have day after day been compelled to decline applications for aid from our Southern brethren, through want of funds, we have asked ourselves, why did the Church establish a Freedman's Commission at all, and why did it authorize the appointment of an Executive Committee to conduct its work, if it was not prepared to supply the necessary means for prosecuting it to the fullest extent. We cannot believe that our Church intends to relinquish what it has already gained, or to retire from a work which is clearly embraced in the commission of its Head, and yet we know not how to account for the great apathy evinced with relation to the freedmen, on the supposition that it intends to maintain its ground and to discharge its obligations. It seems to us not quite generous to withhold from a committee which it has appointed to do a certain work, what is required to accomplish it; or to ask Christian gentlemen to accept offices which not only demand sacrifices of time and labor, but also exact anxiety with respect to means which should be freely and voluntarily supplied. For ourselves we feel that the Church must not go back in this relation. Christian feeling forbids it; Christian principle forbids it; our claim to be a pure branch of the Church Catholic forbids it. We cannot neglect or fail to labor for the salvation of the freedmen without sacrificing our Christian character, and without forfeiting our heritage in the living Church of Christ. Though discouraged, we will not despair. God will have mercy upon us, His spirit will strive with us, His people will shake off their lethargy, and we shall yet see our beloved Church, holding, as she does, evangelical truth and apostolic order, rise and put on her beauteous garments, and armed in the anop y of God, go forth to execute her great trust to teach all the people of our land.

She cannot, she will not refuse to hear the cry of those who are ready to perish, nor withhold the bread and water of life from the famishing and thirsty. God grant that "we may all both perceive and know what things we ought to do, and have grace and faithful power to fulfil the same."

RESPONSIBILITY.

THE education of the Freedman, intellectually and spiritually, has a peculiar claim upon the sympathy and aid of the members of our Church in the North, from the fact that their brethren in the South are deeply interested in the work and desire to prosecute it, but have not the pecuniary ability. We speak what we do know when we say that there are hundreds and thousands of Episcopalians in the South, who, having in the past felt their obligation to instruct the colored people in religious truth, would fain to-day impart to them the light of secular and spiritual learning, and make them participants in all the privileges of the Christian Church; but are prevented by the want of means to sustain teachers and missionaries. In addition to the motive, found in the promotion of God's glory, which should influence every man, calling himself a Christian, to extend the knowledge of the Gospel and the Church of Christ, we have the entreaties of our brethren in the faith to come and help them. We ought to feel for, and seek to save the freedmen from the promptings of Christian love, and in obedience to the command of our Lord, to preach the Gospel to every creature; but how much more should we do these things when invited and urged by brethren, upon whom the responsibility primarily rests, to coöperate with them in this noble and beneficent work. The relations of our Southern brethren to the freedmen and ourselves, give us special facilities for holding forth the word of life, and for building up the Church of God among these children of Africa. And these facilities impose upon us increased obligations. It is very hard that those who see and know the needs of the freedman, and desire to supply them, should find themselves powerless through want of means, and it is still harder that those who have means enough and to spare should decline or fail to furnish the necessary aid. Shall it be said, that, while thousands of our fellow-men were perishing for lack of knowledge, and while brethren entreated us to help them in a work which God has devolved upon us as well as them, we shut our ears and our hearts to their cry, and were indifferent at once to the command of Christ, and to the claims of fraternal love and sympathy? While our Southern brethren are entreating us to help them, and application after application comes to us for aid, upon whom must rest the fault, if the freedmen are not taught in secular learning and brought into the Church of Christ? Clearly not upon the Churchmen of the South, but upon their Northern brethren who withhold the means required to prosecute the work, and withhold them in the midst of superfluity.

CORRESPONDENCE.

VIRGINIA.

Letter from REV. JOHN T. CLARK, Teacher in Halifax County.

As you will see by my report, my day school has greatly increased in numbers during the last month. This is owing to my prospect of increased room and better accommodation in my school-house. Heretofore I could not yield to the applications for admission, nor encourage many in whom I felt great interest, to attend the day school, for want of room and seats. But now we are greatly enlarged, and extend our invitations and labors accordingly. You will see from my report that I have enrolled 72 pupils in my day school, with an average attendance of about 60. I think the average attendance is more than this, but I place it at this to be within bounds. The attention and behavior, as also the improvement, are very good. You will see that the school is made up mostly of the *young*; this makes it the more interesting, as they can be moulded to better things than older persons. Yet during the winter, after my house is well fixed up, I expect quite an accession of grown persons, who can then spare the time to study, which they cannot now take from their crops.

Governor Pierpont staid a few days with me, last week, and on Sunday attended church and joined heartily in the services, and appeared to enjoy the sermon and everything belonging to the Sunday school and congregation. He expressed much interest in my work, and said I ought to turn it into a missionary school. This I am willing to do if the Church will furnish the necessary assistance, and I feel no doubt, by God's grace, to raise many missionaries to carry the gospel to Africa. You have but little conception how ready these people are to receive the gospel, and attain to a high civilization, if only right and faithful teachers and ministers undertake the work.

SOUTH CAROLINA.

Letter from MR. W. W. TAYLOR, Principal of High School at Charleston.

The school, as you can see from the report and the letters and papers sent you, I am safe to say, is a perfect success in point of numbers, organization and interest manifested by the children and their parents and the people of the city. The Committee and the different teachers all work with the greatest zeal, and spare no effort to make this undertaking, what it must be with God's blessing, a means of untold good to these poor creatures, and to the country in which they live. Numbers have been turned away for want of accommodations, and my heart has often burned as I have been obliged to turn a deaf ear to the earnest prayer of some poor mother, just to take "one more little child" into the school. With very few exceptions, all are respectful, obedient, and anxious to learn, while many are *very capable* indeed. They show great interest in the religious instruction given on Fridays, and join without exception, and with full voices, in repeating the Creed and Lord's Prayer, while their singing is like "the voice of many waters." Verses of scripture are taught to them, and also hymns suitable to their ages and capacity, and it is this feature of constant religious instruction which gives the parents such confidence in the school and the teachers. We also make every effort to impart habits of neatness, punctuality, and respectful obedience, habits of so great importance, and yet habits in which to a great extent they appear to be naturally (perhaps, however, it ought to be attributed to their past and present cir-

circumstances,) deficient. The weather is, and has been, very warm and trying, and at night I often feel an unnatural weariness, which sleep, in this climate, does not always relieve.

MISSISSIPPI.

Letter from Mrs. E. H. Lacy, Teacher at Okolona,

As I stated to you in a previous communication, the three months allowed, by the Commission, for a vacation, although affording a necessary and acceptable rest to the teachers, yet for the Freedmen, occurred at a time when they and their children could best attend school. Under these circumstances, on the last of June, I reorganized my school, and placed the boys, under a teacher and monitor, in the "Log Cabin." For the girls I rented a room, the only one I could procure, for \$12.50 per month, and placed them under the charge of three teachers, whom I considered competent to instruct and keep good order, one to act more in the capacity of mistress than teacher. With so many and such restless spirits, it requires the attention of one person to maintain order, control and compel attention to study. We find our arrangements, thus far, work admirably. The teachers are attentive, industrious, interested in their work, and seem to possess all the qualifications requisite for their position. The pupils improve rapidly, and the instruction they receive, as far as it goes, is good and thorough. All, or nearly all the children, detained from school to assist their parents with their crops, have returned, and about 130 pupils are now in attendance. On the roll we have 150. Owing to the constant rains that have prevailed, the crops are laid by later, and the extra labor required has prevented the parents, a few excepted, from enjoying the advantages of our plan, adopted for their benefit. Our school opens at eight o'clock, A. M., with singing and prayer, then follow the classes in bible, writing, spelling, etc. The recitations of the teachers, and others composing my senior class, are not continued during the holidays, except in a few instances, when it is particularly requested. I visit the school, and require a daily report of proceedings. All difficulties, fortunately we have but few, are referred to me.

The expense of the room for the girls is defrayed by the requirement of a small fee of twenty-five cents per month, payable on entering; but I have to make some arrangement to remunerate the teachers for their services. I have had much to contend with in the way of sectarianism, like most isms, provocative of evil. I was seriously afraid it would result in the breaking up of the school. A better state of feeling, apparently, now prevails, and the opposing parties have again united in the good work of building up their school. We are making efforts to repair the old building, or put up a new edifice for the school. I cannot again bring the children into my own house, and it is not certain that I can rent a suitable room or rooms.

The Freedmen think they will be better able to meet the expense of building, when they shall have sold their crops, but I have no very promising hopes of assistance from them. Some, among these unfortunate people, have learned to take care of their substance, and provide for the future, but as a general thing, to plan, think, and care for their own wants, is something so new to them, that they know not how, nor have they learned to do it. They are as untaught children. Bitter experience must now be their instructor. God is a merciful Father, and He will help them in their troubles.

I have again received some numbers of the *Carrier Dove*. My good friend will accept our grateful thanks. Tracts and suitable religious works would be valuable to us, also a few more Bibles.

ACKNOWLEDGMENTS.

The Treasurer of the Freedman's Commission acknowledges the receipt of the following sums, from August 1st to September 1st:—

New Hampshire.

Concord—St. Paul's S. S. \$1 00 \$1 00

Massachusetts.

Taunton—St. Thomas' Ch. 1 00
Boston.—Ch. of the Advent. 100 00 101 00

Rhode Island.

Providence—A Seamstress of Grace Ch. 3 50
Bristol—St. Michael's Ch. 50 00
Warren—St. Mark's Ch. 15 00 68 50

Connecticut.

Winsted 25 00
Newtown—Trinity Ch. 70 00
Woolcotville—Trinity Ch. 17 30
Weston—Emmanuel Parish. 10 00 122 30

New York.

Newburgh—Parishioner of St. George's Ch. 15 00
New York—Calvary Chapel. 16 98
" Member of the Ch. of the Transfiguration 5 00
Jamaica L. I.—Grace Ch. 90 00
New York—Mrs. Robert E. Livingston. 50 00
" James F. De Peyster, Esq.. 60 00
Pelham—Christ Ch. 15 00
Pottsdam—Trinity Ch. 18 00
Malone—St. Mark's Ch. 20 00
Cooperstown—Christ Ch. 25 00
Charleiton—From two Members, St. Paul's Ch., through H. A. Dows 15 00

Brooklyn Heights—Grace Ch., (a member.) through the same \$5 00

Franklin, Del. Co—St. Paul's Ch. 5 00
Haverstraw—Trinity Ch. 5 50
" John H. Earle, Esq. 100 00 \$435 48

New Jersey.

Bellville—Member of Christ Ch. 2 00
Bloomfield—Christ Ch. 20 85
Elizabeth—St. John's, through Rev. E. Anthon. 110 00 132 85

Pennsylvania.

Philadelphia—Oxford Ch., A Freedman 3 00
Great Bend—Grace Ch. 2 00
Lockhaven—St. Paul's Ch. 17 67 22 67

Michigan.

Rockland, Octagon—S. L. R. 10 00 10 00

Iowa.

Durant—St. Paul's Ch., through Rev. E. Anthon. 1 00 1 00

Miscellaneous.

Master Heber Tenney, and his three Sisters 5 00 5 00

Total \$899 80
Amount previously acknowledged. 20,449 81

Total to date. 21,349 61

The General Agent acknowledges the receipt of the following supplies, from June 1st to September 1st:—

Two barrels of clothing, source unknown, value, each. \$50 00

The Treasurer and President of the Pennsylvania Branch acknowledge the following supplies and monies received since June 1st:—

Trinity Ch., Swedesbro', New Jersey. \$20 50
St. Michael's Ch., Trenton, New Jersey. 35 00
St. Andrew's Ch., Philadelphia, Pa. 10 00
St. Thomas' Ch., Whitemarsh, Pa. 3 16
Mrs. John M. Batchelder, Cambridge, Mass. 1 00
Mrs. Samuel Batchelder " 1 00
Miss M. Blakiston, West Philadelphia. 1 00
Mrs. Stern, Warwick Furnace, Pa. 5 00
Nath. Potts " 10 00
Thomas and Mary Potts " 10 00
Rebecca Potts " 5 00
Ch. of the Holy Trinity, Philadelphia, for rebuilding the School at Petersburg. 300 00
Cash for the same purpose. 10 00
Mrs. A. S. Valentine, Bellefont, Pa. 5 00
Mrs. H. Hazlehurst, Philadelphia. 2 00
Wm. Welsh. 15 00
Freedman's Aid Society of Christ Church, Pottstown, Pa. 70 00
\$503 66

All enclosed in brackets was for the purpose of rebuilding the Church and School at Petersburg, Va.

Episcopal School, S. Amboy, New Jersey. The savings of the children by abstinence during Lent \$2 16
S. S. of St. Thomas' Church, Whitemarsh, Pa., (additional). 11 49
St. James' Ch., Downingtown, (additional). 4 80
Bureau R. F. and A. L. transportation of teachers 200 00
" of supplies 120 00
School-house at Deep Creek. 120 00
" at New Mill Creek. 120 00
\$1082 11

Supplies received since June 1st.

Christ Church, Ladies' Missionary Society, two barrels of clothing.
Church of the Crucifixion, Philadelphia, one package of clothing.

St. James' Church, Lancaster, one box of clothing.
Christ Church, Pottstown, Pa., one large box of clothing and books.